The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 4.—WHOLE NUMBER 940.

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Daily Public Worship.

"One day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness."---*Psalm lxxxiv.* 10. 11.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ...	At 9 A. M.	and 3 P. M.
In ALL SAINTS' CHURCH	6 1-2 "	5 "
In ST. LUKE'S CHURCH	8 "	6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.		
In ST. CLEMENT'S CHURCH	6 1-2 "	5 "
In CALVARY CHURCH	8 "	and 6 P. M.
In CHURCH OF THE ANNUNCIATION . .	9 "	and 4 "
In CHURCH OF THE HOLY COMMUNION .	7 1-2	and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.		
In CHURCH OF THE CRUCIFIXION	8 A. M.	
In EMMANUEL CHURCH	9 "	7 1-2 "
In CHURCH OF THE HOLY APOSTLES . .	9 "	7 "
In GRACE CHURCH, Brooklyn Heights,	8 1-2	4 1-2 "

Calendar for March.

25 Fifth Sunday in Lent—The Annunciation of the Blessed Virgin Mary.

APRIL.

1. Sunday next before Easter.
2. Monday before Easter.
3. Tuesday before Easter.
4. Wednesday before Easter.
5. Thursday before Easter.
6. GOOD FRIDAY. (Proper Psalms instead of Psalms for the day.)
7. Easter Even.
8. EASTER DAY. (Proper Anthems—printed immediately before the Collect—instead of "Venite Exultemus"; and Proper Psalms instead of the Psalms for the day.)
9. Monday in Easter Week.
10. Tuesday in Easter Week.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. St. Mark the Evangelist.
29. Third Sunday after Easter.

Poetry.

For the Churchman.

St. Augustin's Priory, Canterbury.

πίστις, ἐλπίς, ἀγάπη—μείζων ἀγάπη.

Long years have passed, but still it seems
That scarce a month hath flown,
Since, mid Augustine's ivied walls,
At eve, I sat me down;
In lengthen'd lines the mould'ring ruins
And tott'ring arches stood,
And shapeless fragments, vast and old,
Extended many a rood.

And there no more the voice of pray'r,
As in the former day,
Went up from chancel's still recess
Or cloister stern and grey;
But merry groups were scatter'd round,
And laughter fill'd the air,—
I hear it now, it almost seems
That I again was there.

But now, once more, I hear it said,
The Cross hath claim'd its shrine,
And driven far the worldly crew,
With words and rites divine:
And learning seeks her ancient home,
Her quiet, calm retreat,
And through her sculptur'd gateway press,
High hearts to wisdom's seat.

My Mother Church, thus may'st thou e'er
The wastes of old restore,
And give to God the sacred walls
Where Saints did once adore.
The whirlwind and the storm have pass'd
Across a noble land,
But God can raise the dead to life,
And nerve the wither'd hand.

Full many an Abbey, roofless now,
Full many a hoary pile,
Where treasur'd dust in silence sleeps,
In beauty fair shall smile;
And peaceful hours, and loyal hearts,
And worship's sacred state,
Shall make the very tombstones seem
With heavenly joy elate.

And many an Island on the sea,
And Vale in heathen land,
Shall glory that Augustine's walls
In tranquil order stand;
While hearts, that never else had learn'd
The Sacred page to ope,
Shall bless the gen'rous founder's name,
And think of Heav'n with Hope.

WADDINGTON, Quinquagesima. J. H. H.

Selected Matter.

From the English Churchman.

The Bishop of New Zealand's Primary Charge.

The time has at length come, my reverend brethren, when I am enabled, by the blessing of God, to meet you in the solemn Convocation, and to take counsel with you of the state and prospect of the work of Christ committed to our charge. We have already often met in seasons of sorrow and of fear, and have been bound together in one common interest by the afflictions which it has pleased God to lay upon us. We cannot search out the designs of that mysterious Providence, which has taken from us so many loved and valued brethren, when we seemed to need more than ever the aid of every holy and earnest servant of Christ, and which has allowed the growth of the Gospel to be checked by war, when it seemed on the point of overspreading the whole land. But we can acknowledge the wisdom of God when we feel that private sorrows and public troubles have brought us nearer together in brotherly love, and have wrought in us more of that unity, which our Lord prayed might be the sign of His Disciples, that the world might believe that God had sent Him. When we look upon our number thinned by death, and see many of those who remain enfeebled by sickness, and all becoming day by day more inadequate to the work which increases upon us, we may still take comfort, and persevere, if we can feel that we have among us the sign appointed by our Lord himself for the conversion of the world.

* * * * *

If it be possible for meetings of the Clergy to attain to the mind of Christ, surely we may hope for His blessing, in the midst of the signs which prove the field of our ministry to be a land of peculiar promise. If ever Clergy were found to work faithfully, and with a single eye to the glory of God, surely we may hope for it in a land where the blessings of the Holy Spirit, shed so abundantly, supersede every other motive and hope of reward. If we were fed only with bread of affliction and water of affliction, it would be comfort enough to be allowed to take a part in such a ministry as this. For there is no spot upon earth on which the promises of God have been so signally fulfilled. These are the utmost parts of the earth, which God, in answer to the prayers of His Son, has given to Him for a possession. This is the last and most distant of the multitude of the Isles which rejoice in the message of salvation. Here is the proof that the Spirit has been shed upon all lands; that the whole earth has been filled with the glory of the Lord, as the waters cover the sea; here is the farthest shadow of the branches of the tree of faith, which has overspread the world.

Within this land of promise the signs of the Spirit have been manifested; the Word of God has prevailed to the overthrow of heathenism, to the control of savage passions, to the reformation of moral character, to the teaching of a pure faith, to the gathering together of many thousand souls into the fold of Christ. Those who have ministered to these native Christians on their death-beds, the time when depth of feeling and sincerity of heart is most surely ascertained, have reason to thank God that the Gospel has here done its appointed work, in preparing many souls for eternity and for heaven. We may think with pure and unmingled pleasure of the infants who have here been saved in Baptism, and of the many adult believers who have died in the Lord.

If the prospect be not so bright for the future, if the colonization of the country have brought with it its attendant evils, we must ask ourselves whether it was ever otherwise in the history of the Church. The extraordinary gifts of the Holy Ghost were bestowed as evidences of the power of God in supplying the deficiencies of his human agents; but were not intended to supersede their exertions. These miraculous powers were withdrawn, when the Gospel had become its own evidence, by its influence upon the hearts of men, and by its progress through the world.—Then came the real work of the ministry; the day was past when three thousand souls could be converted by a single discourse; and when it was enough that the shadow of an Apostle should be cast upon the sick, or that a garment should be carried from his body. The work of a Minister was to be carried on, by patient appeals to conscience, and with the ordinary gifts of the Holy Spirit. It seemed as if this second age of the ministry bore a greater burden than the first; that, with less aid of the Spirit, it had to contend with more enemies without, and more lukewarmness within the Church itself. Yet, it is certain that, whether with miracles, or without miracles, the work of Christ advanced. Churches seemed to be overthrown or to decay of themselves; many candlesticks, lighted even by Apostles, were removed out of their places; yet, one time with another, the work never went back. There were ages of darkness, when Popes, corrupt Prelates, an ungodly Clergy, a blasphemous and sacrilegious Laity; hordes of barbarians were let loose by God upon Christendom; and ambitious monarchs pampered the Church for their own ends. Every kind of difficulty seemed to beset the progress of the Gospel; the hearts even of the best men failed; and there were no miracles to raise them up; there was no open vision; yet still the work advanced; its rear was smitten; Satan had power to bruise its heel; but on it went, like the chariot of the Prophet, because the Spirit of God was in the wheels. It bore with it the promise of its Lord, that it should overcome the world, and that the gates of hell should not prevail against it.

Our Ministry in like manner has been blessed, I firmly believe, by extraordinary gifts of the Holy Spirit, as pledges of God's continued blessing, and as arguments also to us for greater earnestness and devotion. The greatness of the work is proved by the abundance of the grace which has been already bestowed upon it. It cannot therefore be God's will that His work should fail, but it may rest hereafter more on our personal efforts, aided, rather than enforced, by the ordinary gifts and graces of the Spirit. We have need of better organization, of more unity of purpose, of more combination of effort. We have heard it said, that Church polity is not prescribed in Scripture: the answer is, that it was not needed when the New Testament was written. So long as miracles remained to attest the divine mission of the Apostles; while the Lord worked with them, and confirmed the Word with signs following, it was not likely that the Divine will and impulse should be fettered by positive ordinances, prescribed, not to bind the Spirit, but to guide and control men. So also in the second stage of a Mission; there is need of more personal effort, and also of more combination of purpose; and this is no disparagement to the sufficiency of the Spirit (God forbid), nor any sign of distrust in the work already accomplished; but the just inference from all Church History, by which we learn that God multiplies enemies to His Church, at the same time that he seems to withdraw a portion of His grace.

But we must remember, that in the second stage of a mission, though we lament a decay of spirituality, yet we have a new power and sign which seems to be designed to compensate for those extraordinary gifts, which are withdrawn. The Gospel has become itself the evidence of its own power; it has asserted its mastery over the hearts of men; it is as it were a standing miracle, to which we can always appeal, that a heathen people, a land devouring its own inhabitants, has changed its character; that the words of prayer and the songs of praise are now heard throughout every village in the country. It is against the nature of things that such a land should remain a Paradise. When the fear of its savage inhabitants was removed, it followed as a thing of course that men of all nations would resort to it, for its fertility, its beauty, or its trade. The Missionary must always expect that colonization will follow in his train, that he will not be allowed to retain his own authority unimpaired, nor to draw a line around his native converts, within which no contamination shall be allowed to enter. The world will find its way to them, or they will break forth into the world. It is the same with our own children; we may train them throughout youth in the strictest seclusion, apart from every thing that can pervert or corrupt the youthful mind; but the time will come when the strength of their religious principle must be tried in actual conflict with Satan; and then will be seen the difference between a mere negative ignorance of sin, and that strength of moral sense, which has power given to it by God, by an active Faith to overcome the world.

Our duty seems to be, to oppose the sword of the Spirit to every form of sin and error, as they arise. At one time it may be idolatry and heathenism against which we contend; at another the vices, which follow in the train of civilization. We cannot tell from day to day against what peculiar form of sin we may next be called upon to protest; but we are assured, that there is a power in the Church of Christ, which none of its enemies shall be able to gainsay or withstand. It may be found, that the very causes, which seem most to hinder us for a time, will be overruled by God for the better accomplishment of His work. If there was danger of our growing slack and lukewarm in our ministry, when the great point was gained, and a whole nation of heathens was added to the Church; may not this new difficulty be ordained by God, to rouse us up again to greater efforts even than before; to convince us that our work is not yet done; that we must still fight the good fight of faith, and persevere unto the end, before we can win the crown?

Apart from its effects upon the native character, the colonization of New Zealand may be looked upon with almost unqualified satisfaction, as the recognition for the first time of a great principle both in the State and in the Church. By the State it was avowed from the first that justice to the native people must be the ground work of all its legislation. On the part of the Church the principle was avowed and carried into effect, that in a new Colony, the Church ought to be planted at once in all the integrity of its system. And though it might have been wished, that in this first and great experiment, the Elders of the Church had not been forced to go so low in the scale of the English Ministry, to find one willing to bear the burden of the Episcopate, yet we may rejoice that some advance has been made, and live in hope that the time will come when our Mother Church will send forth her maturest wisdom and most tried experience on her embassies to heathen lands Such was the Mission of Augustine, which we owe still, as a debt unpaid, to the unconverted nations of the earth.

The time will come, and God grant it may not be far distant, when the full fruit may be seen of the establishment of these Bishoprics in the Southern seas. Even in the favored Islands of the Pacific, though much has been done to spread the Gospel, much still remains to be done to build up the native Churches, and confirm them in the faith. There are enemies in the field against whom the disjointed efforts of single Missionaries will be of small avail. Though it is far from my wish to reap the fruit of other men's labours against their will, or to invade the territory which they have won, yet I live in hope that we may be permitted to frame an uniform system of education for the youth of all Polynesia; that from New Zealand, as from a Missionary centre, the strictest knowledge and the most confirmed faith may be carried back by our students to their distant homes. We cannot consider our work accomplished till every dialect in the South Sea has its representative member in our Missionary College.

God has already so abundantly blessed the work of His servants, that not an island remains to the eastward of New Zealand to which the Gospel has not been preached. But there is still a dark expanse over which the banner of Christ has not yet been advanced. If any motive could justify the motive to live the full period of a patriarchal age, it would be to see Borneo, Celebes, New Guinea, and all the islands on our north, converted to the faith. It may be presumptuous to wish, yet it cannot be wrong to think of such things; for it seems to be an indisputable fact, that however inadequate a Church may be to its own internal wants, it must on no account suspend its Missionary duties; that this is in fact the circulation of its life's blood, which would lose its vital power if it never flowed forth to the extremities, but curdled at the heart. We may hope that a statement of the highest aims and most comprehensive definition of duty, will be a means of raising the whole tone of our minds; that we shall feel thereby the full weight of the unfulfilled purposes of our Ministry; and be humbled, even in the midst of our success, by thinking how far greater is the work which still remains, than that which has been done.

Surely such a work as this requires a Clergy of rare devotion and steadfastness of heart. If this be a land remarkable for the abundance of Divine gifts; a land of promise, which has already witnessed a signal out-pouring of the Holy Spirit; if it be fitted by its position and its climate to be a Missionary centre to the Pacific Ocean; if it be blessed with a settled form of Church government, unfettered by connection with the State, and therefore free to seek the mind of Christ in holy convocations of the Clergy; if we have neither wealth nor temporal power to mislead us, or to make us an occasion of offence to others; if the whole heart and the single eye of every one of us in our free state, can be given to Christ and to the ministry of His Word; with such advantages as these, what holy men ought we to be in all manner of conversation. What talents we have received! What an account we shall have to give! What a work is laid before us! How can we be equal to these things.

Extraordinary cases cannot be judged by common rules. One frequent cause of neglect of duty is the applying to our own state a standard of principle borrowed from another. I have endeavoured to show, that we have much in this Diocese which is peculiar to our own Ministry; many blessings and gifts imparted to us as a Missionary Church; many exemptions from evils which press heavily upon our brethren at home; and I have brought these subjects forward, not as reasons for boasting, but as arguments for a greater earnestness of life, and a more entire devotion to the work of Christ. If, in the course of the following suggestions, I should seem to speak of duties, which do not fall upon the English Clergy, I can assure you that I desire nothing more, than I believe to be fairly due to the peculiarity of our position. I would not innovate upon the practice of the Church of England, but rather attempt to carry out her practices in full. May God give us strength and wisdom to use our present advantages to set forth the excellence of our Holy Mother, by shewing what her system might have been, if all the wise intentions of her founders had been carried into effect.

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The simple course seems to be, to teach truth, rather by what it is, than by what it is not. Let us give our converts the true standard, and they will apply it themselves to the discovery and contradiction of error. Above all, let us teach them the right use of the Holy Scriptures, by prayer, by class reading, by catechising, by comparison of parallel passages, by analysis of doctrines, by careful definition of words, and every other method by which they may be able to refute error, and give a reason for the faith that is in them. All this may be done with no other weapon than the Word of God itself; and there is no other which a simple people can yield.

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Your hearts, I am sure, will go with mine, when I urge you to pray for God's grace that we may make our New Zealand Church a pure and fruitful shoot of its Anglican Mother, as we are assured that she is a living branch of the vine of Christ. Let no fear of idle suspicions, or hard names, or uncharitable imputations, deter us from working out, so far as God may give us strength, the whole distinctive principle of our own Church. If we desire to resist Popery, let us follow closely the footsteps of those fearless men, who knew best the power of Rome, by the death struggles which they waged against it. A mere weak and frittered imitation of their system, divested of its nerve, its self-denial, and its discipline, will never cope with that gigantic power, whose arms now encompass the world with an assertion of universal empire. We must ask ourselves the question; why, in the face of light, and reason, and the issue of millions of Bibles, and tens of millions of tracts; in spite of sermons, and meetings, and public education; still, not in England only, but in every one of her colonies, the same dark front of error is advanced, with no one assumption abated; no one doctrine reformed; no one concession made to the spirit of the age; nothing compromised to gain proselytes; but all combined, as of old, with consummate policy, to subjugate opinion, and to enslave the world.—The answer is, that the power most fitted to defend the truth, is not united within itself; that we are wasting in intestine quarrels the power which ought to be directed against the common adversary.

To be strong in defence of our own Doctrine, we must be united among ourselves. And to this end we must have some uniform standard of agreement. It is little to say that we have that standard in the Articles, the Liturgy, and the Homilies, unless we are prepared to sacrifice every point of private feelings and judgment to make our assent to those formularies both practical and sincere. If we have views of our own opposed to them; if we promise to use them, and then find a conscientious objection; if we invent for ourselves some gloss or sidelong meaning, by which we can assent and dissent at the same time; it is no uncharitable censure to say, that we might still have been good and useful laymen within the Church, but that we ought never to have offered ourselves as candidates for the Ministry.

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We may add to these means of attaining to purity of Doctrine,, the careful study of the original languages of Holy Scripture. Controversies are often waged upon the words of the Version, which could have no place if both the contending parties understood the original. I am well aware, that the present state of the Diocese shows but little leisure for theological study, and I have abstained on that account from exacting the full standard of acquirement, which I may hereafter expect from Candidates for Holy Orders. For the order of Deacons especially, I have relaxed the usual qualification; to make the way to Holy Orders open to many faithful men, who, by the very nature and sphere of their duties, were not likely to have made much advance in literature or speculative theology. But I must not on this account be supposed to undervalue the knowledge of the original languages of the Bible, or to believe that a clerical education can be complete without them. In the examination for Priest's orders, I am not prepared to relax the English standard of qualification.

But there is one aid to truth of doctrine from which we may hope for better fruit, than even from learning itself: it is the simplicity of our condition, and the practical character of our duties. We are representatives of no parties in the Church; on the contrary, we should probably all agree in thinking, that the very name of party is contrary to the nature of a Church. We live, for the most part, widely separated one from another, with little opportunity of conference, much less with any leisure for cabal. The absorbing interest of our duties, the simple faith of our native converts, the seclusion of our lives, all tend to divest us of party prejudice, and to confine our thoughts to the really essential points of doctrine and discipline.

To be Continued.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER V. CONCLUDED.

ABUSES AND DISUSE OF BAPTISM.

That sectarianism has ever borne a singular resemblance to Romanism, has been remarked ever since its birth, and is not surprising, if we reflect, that they are of a common parentage, born at the same time, one at Westminster, and one at Trent, and the twins alike declining to have their legitimacy tested, by bringing into court the ancient mother—the catholic or universal faith. My musings on the abuse and disuse of baptism brought the coincidence of the two systems strikingly to mind. If the Romanist has erred and played the tyrant in subtracting from "the people" the more significant part of the Christian sacrifice, the part, of which the Lord emphatically, as if to forestal the usurpation, said, "Drink ye *all* of it;" the Presbyterian has erred and played the tyrant, in subtracting the whole of another most precious sacrament from millions of little ones, all pure in heart, of which the Saviour of the world, with the like emphasis, as if to anticipate this usurpation also, said, and said in a moment when he "was much displeased," "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." If then I am bid to fly from Romanism, for witholding the more significant portion of one sacrament, from those who are entitled to receive it; with all the holy instincts of parental love, let me fly from Presbyterianism, for witholding another sacrament—the only one of which my child is capable—from infants, who, by a Redeemer's legacy, are entitled to its benefits, and who, after the Testator's resurrection, were still upon his heart, when he said to a shepherd of his flock, "Feed my lambs," *If* ye love *me*, "feed my lambs."

I know the Pelagianism that thrives wherever Presbytery has prepared the soil, and the secret thought with many, and the practical feeling with more, that infants do not need the grace of Baptism, nor indeed any grace whatever. I was once invited in this land of ours into a pious family in New York, for the purpose of baptizing a dying infant, whose baptism had been already very carelessly delayed. Even at that time I had so far a glimmering perception of the truth, as to understand that Baptism was at least a joyful expression of the parents' faith in the new salvation; that it was the visible bond of the Christian brotherhood on earth; that it conveyed the grace which to one "conceived in sin and shapen in iniquity" is indispensable; and that infant baptism, to take the lowest view of it, was a compliance with the will of Christ, and was the dictate of natural humanity and of parental instinct. Such were my musings as I went on my unaccustomed errand to baptize a dying child. Aware that Pelagianism had deeply tainted the minds of both the parents, I rather wondered that this should have been the only instance of the kind in which I had ever been invited to officiate. But on my arrival at the house, where the healing waters were already sparkling in the bowl, and the sweet infant about to return to the arms that encircled infants when He was on earth, the mother of the child, seeming to understand that the Baptism of an infant must after all mean *something*, interposed a murmur, that "it needed no baptism—and was as safe without it—why should it be disturbed?" Her infant died—died unbaptized—went into eternity without faith's mark upon its brow—and was saved, as the child of the infidel or Hottentot is saved, with nought to impart to it a difference of glory in the resurrection, nought by which angels might know that it had come from a Christian land, in fact without the only sacrament by which the gospel can be preached, or its distinctive grace conveyed, to an infant mind. I have not to this hour recovered the shock that this occurrence gave me; nor could I now tell whether the stronger emotion was disgust or grief. Even then I sympathized not only with Baxter, and Owen, and Edwards, and Miller in their view of the privileges to which Baptism exalted the recipient, not only with Presidents Finlay and Smith who in the belief that original sin is washed away in this sacrament and the recipient placed on a new footing and under happier auspices, were in the habit of baptizing as many infants as they could reach; but my sympathies were entirely with the confession of Faith, which, in common with all others of the period of the Reformation, exalts this sacrament to be the vehicle of quickening and regenerating grace. Such views, although I have never seen a Presbyterian layman that either embraced or understood them, have not, it is fair to say, entirely disappeared among the Presbyterian clergy. The present Professor of Theology at Princeton—perhaps as profound a divine as Calvinism in either hemisphere can boast of, and whose qualities of heart are not inferior to those of his mind, on the subject of Baptism, for a moment partially eluded the trammels of his system. as that system has been recently developed, and, consistently enough with the written confession of his church, has dropped the following language: "And when about to dedicate their children to God, in holy baptism, how earnestly should they [the parents] pray, that they might be baptized with the Holy Ghost—that while their bodies are washed in the emblematical laver of regeneration, their souls may experience the renewing of the Holy Ghost, and the sprinkling of the blood of Jesus. If the sentiments, expressed above, be correct, then may there be such a thing as *baptismal regeneration*" [the italics are his own]; " . . . . and, what time in infancy is *more likely* to be the period of spiritual quickening, than *the moment* when that sacred rite is performed, which is strikingly emblematical of this change. . . . . . If by *means*, be understood something which is accompanied by the divine efficiency, changing the moral nature of the infant, then, in this sense, baptism may be called *the means of regeneration.*" (Thoughts on Religious Experience by the Rev. Archibald Alexander, D. D., Professor, &c.; published by the Presbyterian Board of Publication, 400 pps., see page 26 of the Third Edition.)

But the view of this sacrament, that stares them in the face, on the pages of their written standards, Presbyterians have for the most part lost; and we fear that there is no conservative or counteracting principle in the system, to which we can look with any hope for its recovery. We rather fear, that, having gotten so far away from their standards, the gravitation toward them is continually lessening, and the whole body is fated to go farther still into still chillier regions. Some few perhaps may fall in love with the opinions put forth in a volume some years ago by a living eminent divine of New York, that infants have a law written on their hearts, against which they are capable of wilful sin, and may be the proper subjects of everlasting perdition before they have even seen the light of day;—from which the inference will be direct, that they must not therefore be baptized, until they have given actual signs of repentance. Others will adopt the more popular Pelagianism, that infants, being not yet sinners, do not yet stand in need of baptism;—from which, though an opposite quarter to the former, the same result must follow, that infants by and by will receive no baptism. A more consistent and ingenuous portion will adhere to the old Calvinistic ground of their confession, that there are "elect infants," as well as "elect angels and men,"—which, from the difficulty of ascertaining them, will greatly abridge, as it has fearfully abridged already, the extent of infant baptism, and must cause it ultimately to fall into disuse. With others, again, the Quaker or mystic notion of a spiritual church, into which Presbyterians are fast degenerating, will continue rapidly to gain ground, and will greatly discourage, and eventually wipe out the last vestiges of infant baptism. It is demonstrable from facts and figures, that, if infant baptism grow as rapidly into disuse among Presbyterians for the time to come as it has done for fifty years past, one hundred years hence, the Presbyterian church as a pœdobaptist society will exist no more. It is already, as we have called it, a semi-Baptist denomination. In the Presbytery of St. Louis the number of adults baptized the last year wanted but eight, to be equal to that of baptized infants; that of Cincinnati wanted but twenty-two; that of New Brunswick, including Princeton, wanted but twelve; the adults being 153, the infants 165.

The Baptists see distinctly that infant baptism cannot be maintained, and is not worth maintaining, on the popular grounds adduced by Presbyterians in its defence. In fact they see that, separated from regeneration, it ceased to be a sacrament; and not knowing "a more excellent way," and laying themselves the stress which Holy Scripture lays upon the ordinance, they will stand firm, and must necessarily increase by continual accessions from the Presbyterians, who will find it more and more out of their power to resist the encroachment. Meanwhile *the church*, planting one foot on the ground of the Baptists, as to the value and efficacy of the sacrament, and the other on the ground of the Bible and of humanity, and of historical Christianity, as to its extent, will continue to flourish, with a stability and growth that shall provoke the losers in this game to jealousy. Already, among the Presbyterians, infant baptism has fallen into the disuse that Anabaptists could desire. Already thousands of parents, who still, from a vague compliance with old customs or with the wishes of a jealous pastor, "*suffer*" their little ones to come to the sacrament, are free to admit, that they scarcely see a necessity for what they do. Already, the pious Presbyterian is not made a whit more unhappy for having failed to imprint the token of its safety on the pale forehead of a deceased or dying child, than the pious Pelagian!

Indeed, Presbyterians are now but little behind the Quakers in reform. The "spiritual"—the "spiritual"—the "spiritual"—this is the sense in which every thing is to be understood; and if you speak to them of order and ordination, the daily prayer, the weekly oblation, outward reverence and external rites, bodily fasting and almsdeeds and worship, external sacraments, and a visible church binding the past to the present, and the present to the future, you seem but a Papist to many, and the lament of "a mixed multitude" rings sorrowfully in your ear, "Take these things hence! Are ye so carnal? Having begun in the spirit, are ye now made perfect by the flesh?" In the determination to be "spiritual," they are hardly a whit behind Swedenborg himself in his flight from the regions of flesh and sense. To them, as to him, it would seem that the Jewish church was but the creeping worm out of whose shell the church Christian was to take wing, and the church Christian, as it has heretofore existed, but the shell in its turn, which the "spiritual" brotherhood are to despise and leave behind. This crying down external order and sacramental privilege, and this assuming superior "spiritual" discernment, as if they were "out of the body," or as if Christ had never come in the flesh may lull for a while the sense of injury on the subject which we are here discussing. But let baptism get to be restored among them to the place assigned to it by the Westminster divines in the Confession which their ministers still vow at their ordination to defend, and not more certainly will the ice relax under the returning sun of summer, than the people will demand, according to the charter of their rights and of unlimited redemption, that the sign of that redemption be set on the foreheads of their children; and that, when infants die, no cold *perhaps* shall follow them to the bosom of God; no chilly *reasoning* shall come to bind up the parent's heart; no such *language* as "elect infants" shall be tolerated another hour; but that every heartless distinction and doubt shall be wiped out, and the brotherhood of the human family be restored, as the second Adam intended it to be, in the "one baptism." If still they should be deemed the heavenly boon—if still they should be driven from the healing waters, then their alternative will be, as with many it has already been, to fly from the chill atmosphere of an exclusive and repulsive system—a system so stern that it can frown upon an infant in its cradle—to the more genial bosom of the church.

Do not tell us that Presbyterians, in some other countries, still baptize children indiscriminately.

We have something to say hereafter of the system as it exists in other countries. In other countries it is hampered by the State, and "cannot do the things that it would." We are dealing now with Presbyterianism "under its own vine and figtree," where it is free, and freely working out its legitimate results. We raise our voice for the rights of parents among a preacher-ridden people—rights which a strange oppression springing up in this republic is trampling under foot. We lift our voice for the rights of infants to the blessings of "the kingdom of heaven"—infants, that, like the "six score thousand" speechless but successful pleaders for the salvation of Nineveh," have not known their right hand from their left." We demand, in presence of a people who, like the Jews, suppose that they have never been in bondage to any man," that there shall in the eye of the gospel be, at least among infants, no privilege or elect class. We demand the broad confession, that all our children have been redeemed by the blood gushing warm from a Saviour's heart, and that the water flowing with it from his side was intended to bathe their brow. In the ears of earth and heaven, we invoke the ancient charter of the church against this encroachment on the inalienable rights and liberties of man.

If I could give no other reason for my return to the church, than has been here presented, I might, with a heart full of peace, here rest my appeal with God and men—that God, who with a Parent's heart has said, "Suffer little children to come unto me, and forbid them not"—and that humanity, which He has endowed with the same sympathies and the same parental instinct.

But my dissatisfaction did not stop here, for the reason that the frightful evil does not stop here. Presbytery, like Popery, has, in its way, multiplied the sacraments, by, inevitably, suggesting the idea of two baptisms. Or, as the Romanist has divided a commandment, to make up the ten; so the Presbyterian has divided the sacrament of Baptism, to answer private views. I can recollect a time, when I imagined that the chief practical virtue of Baptism consisted in imposing vows and obligations on the parent, and that its efficacy depended entirely on the faith of the parent in making the dedication of his child. Poor child! regenerate or not, according to the parent's mind! Wherein does this differ from Popery, which quickens the water or the wafer to its purpose, according to the intention of the priest?

Yet this is perhaps the prevailing explanation of this delightful sacrament among my former brethren. But if this be so, why—as I learned afterward to reason—why are not the words of the ceremony addressed to the parents? And why is baptism considered complete, even if the parent be not present? And why, though the parent should immediately die, is the impressive ceremony never to be repeated, so that there should be never but the one baptism? And why are the words of baptism addressed to the infant? For, instead of something impressive to the parent, the minister speaks in an unknown tongue—for it might as well be in Greek as in English—to a passive infant, saying, "N., I baptize *thee* in the name of the Father, and of the Son, and of the Holy Ghost?" Very extraordinary all this, thought I—that infants may not only be baptized in the same water with adults, but may be addressed in the same mysterious words, "I baptize *thee*"—if baptism mean one thing—*regeneration*—in the adult—and something else—*no mortal can tell what*—in the infant!

Let Presbyterians answer the charge which we here make; that they hold two baptisms; a baptism declaring to men and angels, as a fact, the regeneration of the adult? and a baptism declaring something else, certainly not regeneration, in an infant. If, when ministered to an adult, it signifies that he is born again and restored to the favor of God; and, when ministered to an infant, it signifies that he is *not* born again; we certainly perceive two Baptisms. Nor is there a possible escape from this dilemma, except on ancient and Bible premises, that neither adult nor infant is "born again," but as it is accomplished by the joint agency of "the Spirit and the Bride," or, our Lord expresses it, "except ye be born of water and of the Spirit." Tell us not, that baptism administered by you to infants, signifies prospective regeneration. This is Pelagianism. Tell us not, that it signifies their need of that regeneration; for why then do you not baptize them all, or even, like the Jesuit, catch the wild Judian, and *bon gre mal gre* baptize him, as the most solemn method of declaring that he "must be born again?" But you tell us, Baptism represents regeneration as accomplished, *un fait accompli*, in the adult; then tell us, we ask again, what it does signify in the infant. We repeat that we think you cannot tell. You know that your views are vague.

No, sirs; you must give up the ground you occupy to the Baptists, or you must go back to your confession of Faith—the offspring of a more vigorous and healthy Reformation. You must go back to the principles with which you set out three centuries ago, "one Lord, one faith, one baptism;" for "by one Spirit we are all baptized into one body." What baptism means in one, it means in all. What it signifies in the sinner of a hundred years, it signifies in the infant of a span long. "I baptize THEE in the name of the Father, and of the Son, and of the Holy Ghost." You tell us what this is in an adult; pray tell us, if you have the courage or the power, what it is in an infant. Only beware, that, in attempting it, you do not fall into a grand error of the Papists, and multiply sacraments, as they have done, or divide them, as they have divided a commandment, and as they have divided the communion, and that you do not give a *whole* sacrament to adults, and a *half* sacrament to infants. For, besides dividing the communion, and witholding the cup from the laity, we hear that Romanists, in certain cases of discipline and penance, to prevent scandal and to save appearances, will allow a prince, or any other individual where the motive is sufficient, to approach the altar, and receive a wafer, but a wafer not consecrated, and therefore without virtue; which has been called a blank or *white communion*. Precisely so, the Presbyterian ministry, it would now appear, give the same water and words, and, as the world looking on would think, the same thing, to the infant as to the adult; but to the cheated infant, it is not the baptism that an adult receives—it is a blank, *white baptism*. And while the Papist and the Presbyterian must look about them for a vindication of these strange abuses, I may in the meantime be allowed to think, that I have something to be gratified for, in being extricated from the toils of an oppressive system, and led out of the *sic volo, sic jubeo*, of Popery and Presbytery, into "the glorious liberty" of a church—Catholic—Reformed—and Free.

One of Three Hundred.

P. S. In chap. iv., for "Loyalist's," read *Loyolist's*—for "Crannus," read *Erasmus*.

In chap. iii., first paragraph, for "serve," read *revere*—for "Mr. Barnas," read *Mr. Barnes*—for the barley-cake "omitting," read "*smiting* his own tent on Washington Square"—for "word," read "let us not use this *sword*"—for "systematical," read "*symmetrical*"—for "uninteresting," read "*mistrusting* glance"—for "an outward thing," read "an *awkward* thing to be explained."

In chap. ii., for "arena and consequences," read *arcana* and consequences of his [atheist's] faith"—for "views," read "the good minister found it quite necessary and highly edifying to inoculate his boys with somewhat of the *virus* of tradition."

I beg to add, that I shall not be able, in proper time, hereafter, to notice typographical errors that may occur in these numbers, and must therefore desire the reader to excuse any *errata* that he may notice in future.

For the Churchman.

The Pope's Farm.

NO III.

The political jurisdiction claimed by the Bishop of Rome has not been a mere theory; it has not been left to exist only in the wish and to be manifested only in documentary fulminations. *Domination has been enforced.* And attempts at domination have been in no case arrested, nor modified, except when they came into collision with superior and unhumbled powers. The ancients would marvel at it as a jest, to have "a farm" talked of as sufficient for the Pope; or would wonder to what lack of forces the good father had been reduced. In some past ages no such thing would have been dreamed, as that any papal adherent would repudiate the Pope's claim to universal political sovereignty.

The Bishop of Rome has *enforced* his claim to the political control of all earthly governments.

Take, as a first instance, the case of John, King of England. The quarrel was this, viz: A Primate for the British Church was to be chosen. John would have an Englishman; but the Pope put forward and secured the appointment of a Frenchman. John would not accept Langton, the one chosen, and proceeded to expel from his Kingdom and to exclude from his Kingdom all those who favored Langton. The strife was up—King and Pope. This act of exclusion by John, the Pope denounced, and punished by an Interdict. All religious services were thereby forbidden for England, and they were suddenly suspended. No bell was heard; no taper lighted; no service performed; no church open; the dead were either interred in unhallowed ground without a priest, or were kept unburied till the infliction should be removed. Then, the Pope excommunicated him; forbade all persons either to drink, eat, talk, or consult with King John, or to do him any service, but to hold him as deposed, and themselves as absolved from all allegiance: and *the Kingdom was given to Philip Augustus of France and to his heirs forever*, with authority to kill John, and with assurance of full remission of sins. France prepared for the fight; the Pope continued his active spiritnal co-operation; and John, pressed on all sides from without, and cursed by his terrified subjects at home, saw nothing left to him but to yield. He did yield as required, and the submission was as follows: On the day before the festival of the Ascension, he laid his crown at the feet of the Pope's representative; then, for the remission of his sins and those of his family, he signed an instrument prepared, by which *he surrendered the Kingdom of England and Ireland to the Pope, to hold them thenceforth under him and the Roman See*. The crown and other regalia were kept five days in control of the Pope before John was restored.—*See Southey's Book of the Church, chap.* 9.

It may not be doubted: wherever the Pope could, he as thoroughly *enforced* his political Sovereignty over Princes, as at all other times he stiffly maintained it in theory.

But take, as another instance, the case of Henry IV. King of Germany; occurring A. D. 1077. This was a long struggle between the King and the Pope. At the date given the contest had been going on for several years; the Bishop of Rome would control all ecclesiastical as well as civil appointments, the King would make the civil and ecclesiastical appointments within his own empire; and the contest was now near its consummation: the King, and numerous ecclesiastics and military forces, on the one hand; the Pope, with as numerous ecclesiastics and military forces, on the other.

Henry assembled a council at Worms, 24th January, 1076. In that he dared to denounce Gregory, the Pope, and to call for his abdication of the papal chair. Among other accusations which he forwarded to Gregory was this, as the chief, viz: "We, who have been consecrated to the Kingdom, unworthy as I may be among the anointed, thou hast assailed, though the tradition of the holy fathers declares that God only is my judge, and that I can be deposed for no other crime than a defection from the faith; and though even Julian the apostate was left by the prudence of the holy fathers to be judged and deposed by God alone. That true pope, St. Peter himself, saith, 'fear God; honor the King.' And it is because thou fearest not God, that thou dost not honor me, His deputy."

But all this was not to be endured. Gregory assembled a council at Rome, 22d. February, 1076, being the second week in Lent; and the result of the council was, not only denunciations against persons and countries leagued with Henry, but the solemn excommunication of Henry from the church of God; nor was that but a part, for he was proclaimed *no longer King, and his subjects were declared free from their allegiance.* The following is the language of Gregory:

"In the name of the Father, the Son, and the Holy Ghost, I forbid to King Henry the government of the realm of Germany and Italy. I absolve all christians from the oaths which they have taken, or may take to him; and I decree that no one shall obey him as King."

It is true, Henry resisted that, and struggled strongly and desperately against it. He gathered his forces. He indited letters in all directions to the prelates and nobles of his empire. In these letters he dwelt upon the arrogance of the pope, in attempting the deposition of his sovereign from the throne; and charged him with forgetting that God had ordained two swords for the government of the world, the spiritual and the temporal; it not being permitted to the holder of either to intrude into the province of the other.

But the efforts of Henry were fruitless. The summer drew out for him but a continual series of disasters and overthrows; and the winter beheld him on his way from Germany into Italy, as required, to yield himself in submissiveness to the Pope.

The winter which closed the year 1076 was a season of unusual severity. Yet, a few days before Christmas the King put himself in motion for Spires. His wife and infant child accompanied his steps, and whatever meaner persons formed his escort, there was only one person of gentle blood. The valleys of the Alps, when Henry began to wind his way among them, were white with snow and slippery with ice Peasants of the country, whose services he had hired, went before him and cleared a precipitous and rugged road for the royal party. After long toils, the monarch and his little train found themselves on the summit of a ridge, a descent from which would lead them into Italy. But that descent was more formidable than any thing which they had previously accomplished. However, it must be attempted. Henry and the men of the party crawled carefully down on their hands and knees, placing their feet on whatever points of support they could find. The queen, her child, and her female attendants, were by the experienced peasants, lowered down the slope enveloped in the skins of cattle; and the whole party, at length, reached the bottom in safely; and without farther obstacle Henry soon found himself in the plains of Lombardy.

But the Pope was not in Rome. Distrusting the professedly humble intention of Henry, he had yielded to the advice and invitation of the Countess Matilda, and had gone with her to her strong mountain fortress of Canossa, in the Appenines.

Towards Canossa, then, Henry bent his steps; and when he had arranged his camp without the walls of the fortress, his first act was to request an interview with Matilda, who was his kinswoman. The Countess, anxious to heal the breach between him and the pontiff, came out to visit him in the camp. Under the earnest solicitations of Henry, Matilda and the nobles with her, engaged to intercede with the pope for him. They did intercede. They plead in his behalf, in consideration of his now humbly recognizing the paramount authority or the Holy See, that the pope would forthwith remove the excommunication and re-establish Henry on the throne.

But to this the pope would not accede; he would not terminate the matter so briefly. Yet, the quarrel was now coming to its consummation, and the civil power was to bend entirely and suppliantly before the spiritual. We quote now from Bowden's life of Gregory VII., as it is in the Churchman's Library, chap. 12.

"To the prayer of absolution Gregory turned at first a deaf ear, prepared *thoroughly* to humble the pride of the imperial suppliant. At length, on the urgent intreaties of Matilda and her friends, 'If indeed,' said he, 'the king repents of his past conduct, let him *surrender*, in token of sincere repentance, his crown, his sceptre, and the other ensigns of his royalty, into the custody of the apostolical see; and thus *acknowledge* that, after the course he has pursued, he is unworthy to bear the name of King.' But these hard conditions, upon the prayers, and even tears, of the princely negotiators, who entreated the stern pontiff not to break the bruised reed, were relaxed; and Gregory, though seemingly reluctant, consented that Henry should, in the garb of a penitent, be permitted to enter the gates of Canossa, to undergo his penance, and to receive his pardon.

"It was on the morning of the 25th of January, 1077, while the frost reigned in all its intensity, and the ground was white with snow, that the dejected Henry, barefooted, and clad in the usual garb of penance, *a garment of white linen*, ascended alone to the rocky fastnesses of Canossa, and entered its outer gate. The place was surrounded by three walls; within the two outer of which the imperial penitent was led, while the portals of the third, or inner wall of the fortress were still closed against him. Here he stood, a miserable spectacle, exposed to cold and hunger throughout the day; vainly hoping, with each succeeding hour, that Gregory would consider his penance as sufficient, and his fault as atoned for. The evening, however, came, and he retired, humbled and dispirited, to return to his station with the returning light.

"On a second day, and on a third the unhappy prince was still seen standing, starved and miserable, in the court of Canossa, from the morning until the evening All in the castle, except the pope, bewailed his condition, and with tears implored his forgiveness. But the austere pontiff continued obstinately deaf to all entreaties. At length Henry's patience failed him, and taking refuge in an adjacent chapel dedicated to St. Michael, he there besought with tears, the intercession of the aged abbot of Cluni. Matilda, who was present, seconded the King's entreaty; but the abbot, turning to her, replied, "It is thou alone who canst undertake this business." And Henry, upon the word, fell on his knees before his kinswoman, and besought her, in the most impassioned manner, once more to exert her patient intercession. She promised to use her utmost endeavors, and returned into the castle; and Gregory, feeling that he had now sufficiently vindicated his authority, relaxed at length his rigor, suffering the unfortunate King, still barefooted, and in his linen garment, to be brought into his presence on the fourth day of his penance.

"The interview lasted some time. While Henry stood before him, Gregory stated to him the conditions upon which alone he would revoke the sentence of excommunication" He exacted from the humbled prince the promise, that he would appear before a tribunal appointed by the pope, to be tried. "That if the sentence of such tribunal should deprive him of the sceptre, he should peaceably resign it. That until the day of decision, he should abstain from wearing any of the ensigns of royalty, and from any interference with its ordinary functions. That he should, for the present, *recognize the release of his subjects from all oaths of allegiance which they had taken*, and from the general duty of obedience. And that he should undertake, in the event of recovering his kingdom, to govern it for the future, *in obedience to the papal councils*."

In contrast with the foregoing facts, now place the dissembling talk about "a farm" being all that is requisite and more than is claimed; and the distinct declaration of Bishop Kenrick, that "temporal jurisdiction is but an *accidental* appendage of the holy see." The language of the Tablet and of Bishop Kenrick cannot appear honest. Nor can we doubt but that Rome *claims* a universal political sovereignty for the Pope; neither can any pretence blind our eye to the other fact, that the Pope is ever willing and obliged to enforce that control over all princes, when he can.

Peter.

For the Churchman.

It must be acknowledged by all who are truly acquainted with the evangelical system, that as salvation is the unmerited gift of God through Jesus Christ, we must not presume to expect it on any other terms than those which He has been pleased to appoint. The foundation of this, as of every other principle of our holy religion, is laid in facts and truths obvious to every reasonable mind which feels any real interest in inquiries and reflections throwing light on its own character and state, and on the history of its kind. Man never was left to reason out his own religion. History records neither age nor nation of which it can be said, that its own reason led it to its religion—neither age nor nation which did not find itself in possession of a religion, handed down to it from a past age or ages—neither age nor nation which, if it changed its religion, did not do so because believing itself divinely moved thereto, or by adopting another existing religion supposed to be better.* The true philosopher hence argues, that religion, the connecting link between God and man, never having been left to man's invention, was not intended to be so left; but was intended by the Deity to be a gift from Him to man, and therefore to be received just as He is pleased to give it. Obvious is it, therefore, also, to the same philosophy, that if there is a God, and His care of man's moral and spiritual nature bears any analogy to that which the material world shows that he kindly takes of his physical nature—in other words, if He is such a God as man's reason would prompt him to suppose the true God would be—there must be somewhere *a guide from Him* in the all important matter of religion; and a better guide than man's reason and moral sense have ever shown themselves: for he must be a sadly prejudiced and deluded reader of history, and observer of men, aud inspector of himself, who regards human reason and moral sense as of themselves a safe and pure guide in matters of religion. In short, the true philosopher finds in his researches on this subject a void which can be filled only by just such a book as the Catholic Church has ever held the Bible to be—the Record of special and supernatural revelations of such facts as God requires man to credit, such doctrines as He requires him ty believe, and such duties as he requires him to perform. That the Church is herein right, it is not within the present design to exhibit the proof. Suffice it to say, that proof abundant has been largely and repeatedly set forth, challenging the assent of the willing mind to obviously rational inferences from the most general admissions of sound reason and reflection, through every prompting of fair deduction, of virtue's desire, of conscience's want, and of faith's assurance.

The impugners of the Bible, however, are not now so much in the writer's mind, as they who profess to receive it, and yet evince forgetfulness of the great truth that it is their *all-in-all*—that as they could not find out the true religion by their own reason and reflection, so neither are these competent to sit in judgment thereon, except so far as they are exercised in the simple duty of knowing what is God's revelation, and bringing the private judgment into subjection thereto. Yet we have professing christians who do not see of what great importance it is for men to be particular about articles of faith, or modes of worship, provided they are upright, charitable, and moral men—their belief and worship are things for which they are responsible to nobody: and we have those who think that outward ordinances are of comparatively little importance, provided men have true faith and pious hearts: and we have those who think—at least so speaks the obvious general tone of their characters and lives—that strict attention to outward and ceremonial duties is the great point: and we have those who think that the essence of religion consists in attainment—and many well say sudden attainment—to certain experiences and assurances of feeling, which evince not only a present possession of the blessings of the Gospel, but an indefeasible certainty of their everlasting consummation; and that therefore pious, benevolent, and moral acts are not means of God's favor, and conditions of salvation, but only proper results and manifestations of a favor unconditionally secured, and a salvation already conferred for time and eternity: and we have those who seem to think that religious duty and religious affection are right enough, and indeed imperatively binding, at proper times and places; but that, in the world's matters, the world's prudence, honesty, industry, and carefulness, are to be the rule and guide; which properly followed, is all that can be rightly demanded of even the christian profession.

These several cases, and similar ones, as actually existing among christians, would, upon investigation, be generally found to be connected with the cherishing of individual notions growing out of the exercise of mere private judgement as to what is reasonable and right in religion—the natural man's indulgence (unconscious, it may be, in some instances) of independence of the Bible, and desire to square its revelations and requirements to his own ideas of fitness and propriety.

"Now there is utterly a fault" in all this. It evinces a radical defect in christian faith. This requires that we come to the Bible with our own powers of reasoning and judging brought into subjection to divine teaching; and with all theories and opinions to which they may have given rise, cheerfully sacrificed on the altar of this faith. Such a principle and spirit would relieve the christian profession of a vast deal of the difference that marks the form in which it exists among men. It would remove the necessity—so fruitful in spiritual pride and strife, and consequently prejudicial to christian character—of determining the relative claims of morals, and of faith and piety; and of the outward ordinances and active duties of the Gospel, and its inward principles and affections. It would show the entire harmony of the evangelical doctrine of Christ's atonement being the only meritorious cause of God's favor to man, with the equally evangelical doctrine, that good works are a required condition of man's having the benefit of Christ's vicarious, only sufficient, and, indeed, only real merit. It would prevent superstition in what is external, and fanaticism in what is of the movement of the mind. It would destroy the vain, delusive, and most perilous expectation of salvation on any other principle and ground, than that of working it out through Christ, by means and conditions, on which God has been pleased to declare His will that it shall be suspended until the close of the probation of this mortal life. It would clearly show that religion, nurtured and strengthened, indeed, by God's blessing on the due and faithful improvement to the proper purposes, of times and places hallowed for acts and exercises of devotion, is yet intended to live and work in the world, being as much man's rule, guide, and restrainer, in temporal pursuits and enjoyments as in his devotions, and other spiritual occupations. If these interfere with what are really the duties of the state of life to which it pleases God to call him, they so far lose their true christian character; and at what moment soever wordly cares, pursuits, or enjoyments unfit for spiritual exercises, they become sins.

Religion, thus interwoven with things spiritual and things temporal; thus composed alike of piety and morals; thus embracing, as of equal divine authority, outward acts and exercises, and inward affections of heart, mind, and soul; thus, while encouraging the faithful with strong hope and trust in the sure promises of God's covenant of grace and mercy in Jesus Christ, still reminding him that his own duty to work and strive, to be vigilant and careful, and constantly to be and do as God requires, continues bounden upon him till this life's probation is closed, and is constantly enforced by the danger, never here removed, of his yet being a cast-away;—such a religion is that religion of the Gospel which God has given us, and which it is our duty to receive and adopt as He has given it.

For its existence and operation in this world, and for its appointed functions as man's guide, counsellor, and help, in passing through the world, the Divine Author of this religion of the Gospel has incorporated it with an outward and visible Church, in whose membership men are to enjoy the privileges of God's covenant of grace and truth in Jesus Christ; whose sacraments, ordinances, and worship, are the channels through which it pleases the Holy Ghost to infuse His life-giving and nurturing energy into the faithful; the ministrations of whose priesthood have promise of the absolution of the sins of the penitent and believing, and of their edification in truth and holiness; and whose great and glorious characteristic as "the pillar and ground of the truth,"* Christ's promised presence has always preserved to it; the essential truths of the Gospel being marvellously retained therein, however, by its own wicked corruptions, it has failed at times to fulfil its further duty of honestly and purely bearing witness to those truths before men.

Most hearty thanks do we owe to Almighty God our Heavenly Father, that of His great goodness we have among us a sound branch of that Holy Church, brought safely to us through the long reign of papal error, through the perilous convulsions and wicked excesses of much that has been called protestant, through the cruel and unprincipled efforts of popery and puritanism to crush it in its early progress in the recovered path of the Catholic truth and duty, through the manifold and great dangers of our seven years' war of national independence, and through the very peculiar trials incident to our incipient ecclesiastical organization. Most hearty thanks do we owe, that we have preserved to us that apostolical succession of the ministry, the corruption of which by the anti-christian claims of the papacy, and the rejection of which by ultra-protestanism, have so sorely marred the gospel system, drawn into so many departures from its faith and purity, and deprived it of so many of its blessings; and that we have the invaluable gift of a sound Catholic Liturgy, the want of which, whether by ritual corruptions and superstitions, or by the lawlessness of non-liturgical worship, has shown itself of such evil and unchristian tendency. Be those thanks faithfully returned, not only with our lips, but in our hearts and lives.—Let those hearts be deeply impressed with a sense of the magnitude and value of the mercy. Let those lips ever make due profession of that sense before men, and of the strong reasons which exist for cherishing it. Let both hearts and lips be always ready, responsive to the dictates of faith and love, to engage in the holy services that Church provides for the temple and the altar. Let our lives be lives befitting those who are of that Church which is Christ's body—lives animated by His Spirit—lives controlled by the same mind which was in Him—lives following the example of His steps—lives "hid with Christ in God." Such spiritual lives—the true lives of faith—begun here and to be consummated in heaven, are the exalted privilege attached by our Heavenly Father to the faithful membership of the Church of His dear Son; in other words, to that religion of the Gospel which He has given us in His holy Word. The experience of this life will make the christian know and feel the blessed harmony with which the different parts of the evangelical system—its faith and works—its morals and piety—its inward spirit, and outward sacraments, ordinances and exercises—its duties of holy retirement, and holy times and places, and its constant influence in the midst of the world and worldly things—all cohere in true evangelical knowledge and practice; how the genuine spirituality of the gospel is inseparable from its outward requirements; how all its outward duties are nothing worth, save as connected with, and springing from, its true faith and devout affections; how the external beauty of holiness, the heavenly order, and the reverent celebrations, of the Church, when observed in the true spirit of its membership, are, by the Holy Ghost, made instruments of preparation here, in faith, piety, and virtue, for its glorified state in heaven; and how it has pleased God, in His revelation, to represent this glorified state as engaging the spirits of the just, made perfect in divine love and devotion, in homage beautiful for form and order, and consummating the sacred influences which, on earth, holy souls derived from hallowing the enjoyments of the seeing eye and the hearing ear, to the stirring up of devout affection, and to the honor and glory of Him whose religion would have, both in time and eternity, soul, body, and spirit, united in his worship.

B. T. O.

P. S.—As mere references, in newspaper "*errata*," to the columns and lines and isolated words of a previous number, are not very likely to be effectual in restoring the proper sense of passages thus corrected, I ask the favor of having the bearing on their respective contexts of the corrections needed in my communication of March 3d, given in detail, thus:

"If," is printed for *Of*, in the following passage in the first paragraph: "Of that fact . . . experience and observatiou furnish proof," &c.

"Comparts," is printed for *compacts*, in the following: "Wherefore should it be a matter of consideration in all human compacts," &c.

"Wonderful," is printed for *mournful*, in the following: "The true answer to these questions furnishes one, and a very mournful one, of the many demonstrations," &c.

"Comes to," is printed for *invests*, in the following passage of the second paragraph: "In contrast with this view of man, the Bible gives us one of God, which invests the other," &c.

"Faith," is printed for *frailty*, in the following passage of the last paragraph: "Humbled under a deep sense of his native frailty," &c.

"Faith," is printed for *path*, in the following: "That path of the just which," &c.

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* The substance of this fact, and its force as an argument in the present connection, are not affected by the *gradual* alterations in religion which have been made in the course of generations. These have been but new varieties in particular parts of a religion previously existing, and continuing essentially the same, generally the result of intellectual and mental deterioration, and themselves—unbiassed reason being the judge—making the religion worse.

* 1 Timothy, iii--15.

For the Churchman.

Consistency is a Jewel.—In the Episcopal Recorder for February 17th, I read: "There is a card from the Rev. Mr. Duval, who had made arrangements to accompany a California company in the character of Chaplain." This movement is doubtless approved—not a syllable against it.

On the same page, on the same column, I read: "The Rev. F. S. Mines has been chosen by the New York meeting to repair to California.—What is meant by this New York movement? Is it in opposition to the Domestic Committee or not?"

The plain English is, This is wrong. That is right. It is the old story of, It was my Ox—not your Ox, &c.

Anonymous.

Communicated.

Mrs. Comegys' Seminary, Brooklyn.—*Mr. Editor:* It may not be generally known to your readers that a Female Seminary, which promises to be of a high order, has recently been established in Brooklyn by Mrs. Comegys, a lady whose accomplishments, devotion to her profession, and thorough experience in all the details of an Institution of this character, are such as to justify the strongest confidence in the success of her enterprise. For several years past Mrs. C. has been well known as the principal of a large Institution near Washington city, which under her admirable system of instruction and discipline, attained a degree of popularity which ranked it among our most flourishing Seminaries.

Considerations of health have lately induced Mrs. C. to return to the North, and to select Brooklyn as the location of her Institution. To those who value faithfulness in instruction, the cultivation of amiable dispositions and habits, the careful nurture of the religious sensibilities, and the constant supervision of their daughters by one eminently qualified to meet them with a mother's affection, the Seminary of Mrs. C. will afford advantages not often equalled. The religious training of the school will be in conformity with the principles and usages of the Protestant Episcopal Church, of which the principal is a member. Professors and teachers of high rank in their respective departments will be secured, and every attention paid to the promotion of health and cheerfulness among the pupils, by amusements and the advantages of a location in one of the most delightful spots in the city.

Mrs. C.'s residence is, for the present, at 35 Cranberry street, on the Heights; but will be removed on the 1st of May to a still more favorable location. Such a Seminary well deserves encouragement, especially among those who desire for their daughters an education combining, with the culture of the intellect, a strict attention to the development of religious principle. * *

THE CHURCHMAN.

New-York, Saturday, March 24, 1849.

Essay on the Union of Church and State.—In a preceding number we endeavored to give a sketch of the present relations between the Anglican Church and government as compared with the past. We thus see that while the State has the power of accommodating itself from time to time to the progress of events, of correcting abuses and defects as they become evident by observation and experience, and passing such new civil enactments as the welfare of the country may demand, the Church is comparatively paralysed and inactive. She can originate nothing spontaneously. She can make no combined, positive, movements for the new wants and pressing emergencies which yearly, and monthly, and daily arise. Societies, it is true, may be formed for this or that particular religious or charitable object; and many have been constituted which have been most beneficial in their tendency and operation, and reflect high lustre on the English name. These, however, are but local, partial, voluntary associations. They are not formed by the authority of the Church, they do not bind her members, they do not profess to act in her name, though those who direct them may be more or less attached Churchmen. They cannot supply the defects of neglected and obsolete canons, nor minister any effectual remedy for the wants of overgrown parishes, nor furnish a substitute for the deficiency of a full episcopal supervision. The Church is so hampered by Legal Statutes and Acts of Parliaments that she can take no measures for the full developments of her own resources and powers till these be amended or repealed. And how is this amendment or repeal to be effected? by the Legislature—and Mr. Noel tells us how this body is compounded, and how very unfit it is to legislate in Church affairs. An extract on our fourth page may profitably be read in connection with these remarks.

Now be it remembered that under present circumstances nothing can be done without the permission and the action of the Government, and it will be seen that however great the bondage under which the Church labors, and the defects and abuses which a long lapse of time has introduced, much patience, caution, and wisdom are required for their removal. It is characteristic of the English mind to proceed tardily in reforms, to consider carefully each step that is made, and to finish off one measure completely before proceeding with another. Churchmen themselves are not agreed as to the measures to be adopted—the Evangelicals and Latitudinarians wish the Prayer Book to be reformed, the power of the Bishops curtailed, the Dissenters conciliated and comprehended in the Establishment. Mr. Noel and the admirers of the late Dr. Arnold would probably agree on these points, though their theological views in other respects are widely different. The Anglo Catholics would have the Prayer Book strictly followed; the number of the Bishops largely increased; discipline restored to somewhat of its pristine vigor; institutions formed for missionary and charitable purposes under the immediate control and authority of the Church, and as much an integral part of her operations as the parochial system. It is confessed on all hands that the Church of England does not act with full efficiency in the great work entrusted to her. Mr. Ward in his 'Ideal' makes much the same objections to her practical workings as Mr. Noel in his 'Essay.' The one flies to Rome, the other to unknown regions, in their respective zeal for a reformation; and neither of them in our opinion will effect much by their personal influence. The evils must be remedied by the zealous, unwearied, selfsacrificing, wisely directed efforts of the dutiful, affectionate, enlightened sons and, we may add, daughters of the Church of England. With a clear appreciation of the evils which are felt, must be united a far reaching view of the remedies to be proposed, and a judicious putting forth of measures to be adopted. Something of secular pomp and worldly power may well be abandoned, if the Church thereby gains the ability to exercise more fully her latent energies and her inherent spiritual powers.

Our author divides his Essay into three parts:

1. The Principles of the Union.
2. Its Effects.
3. The means of promoting a Revival of Religion.

He opposes the union on the ground that it is condemned by certain general considerations, as the character of the Legislature, the Parental relation, history, the Mosaic law, the Prophecies of the old Testament, and the declarations of the new. Much of what he says on Scripture grounds appears to us to be wholly irrelevant, and to proceed on the Puritan principle that all the details of Church Government are to be regulated by express precepts of Holy writ: and that nothing is to be followed or allowed but what is thus taught. For example, he objects—"In Israel the priests were determined by God; in England the prelates are nominated by the State," p 75. He offers a host of objections of the like character, which we think will not be found very formidable to the defenders of the English Establishment. Its defence is none of our business at the present time—we deal with it as a *fact*, and examine how far its existence justifies Mr. Noel in the step he has taken.

Let us then see what reasons he offers which have the appearence of being well founded. He objects to the maintenance of Christian pastors by the State; to the supremacy over the Church which it exercises; to the system of Patronage which prevails; and to the coercion practised in the collection of tithes, rent charges, Church rates and the like. Now allowing that these objections are well founded as it regards expediency, it does not follow that the character of the Church is thereby so defaced that she ceases to become a portion of the body of Christ. But unless this is clearly shown, it is unlawful to desert her communion, and he who deserts is a schismatic, and incurs the awful penalties denounced against the sin of schism. In our opinion Mr. Noel does not shew this—he rather justifies himself on the ground that the Church of England is one among a number of sects, having the advantage of being patronized by the State. He does not approve of this connection, and thinks that through it great errors in doctrine are fastened upon her; and therefore he goes off without any misgivings as to the spiritual guilt of his conduct, to unite himself with some *free Church* more to his mind.

Now let us advert to a specimen of the author's reasoning in justification of this view. He argues that the clergy is a State-paid clergy because they receive tithes; and these tithes are and have been at various times confirmed to them by acts of Parliament. But there is a wide difference between conferring and confirming a right, as it seems to us. The right to tithes is a right which has subsisted from time immemorial, and is the peculiar property of the clergy; and if all the acts were repealed to-morrow relating to their collection, the right at *common law* would remain unimpaired, and might be enforced, we should suppose in the same way as any other right. (Blackstone ii, 24 etc.) He says, "The temporalities of the Bishops have been the State's gift" and thence argues that the State can take them away again at its pleasure—(p. 118) This is a *non sequitur*.

"All the Church property," he continues, "having been thus bestowed by the State upon the bishops and clergy, the State has determined upon what terms it shall be held, and by the act of Uniformity transferred the whole from the Roman Catholic to the Protestant clergy. By that act 1 Eliz., &c. . . . . Up to the Reformation it was a gift of the State to the Roman Catholic Establishment. After the Reformation it was a gift of the State to the Protestant Establishment, which holds it to this day on the terms which the State has imposed." p 118–9. Our author has here used much ingenuity, and no small disingenuousness in stating his argument. What ill informed reader would not imagine that the Reformation was wholly a State affair, which arbitrarily cast down one ecclesiastical denomination, and set up another. Whereas, the Church and the State went hand and hand in this matter. The former reformed itself in convocation, revised its liturgy, framed its services, adopted its articles, and passed its canons, and Parliament enacted laws confirmatory of these acts of the Church. It is true that those were deprived who would not conform to the Prayer Book, &c., as reformed, but this did not make the Church of England after the Reformation a new Church, nor give it a new title to its property. Is it on such feeble grounds that Mr. Noel has deserted her communion? Again, he says that the State has substituted rent charges for tithes; and taken measures to equalize the revenues of the Episcopal sees; and thence argues that they have the uncontrolled power to act as they please in respect to Church property, and can confiscate the whole with impunity. Now we take it that the consent of the parties interested was obtained either directly or impliedly; and that the above acts would furnish no justification of the wholesale robbery which Mr. Noel advocates. His notion seems to be that the Church of England is a mere State creation and that the same power which made it can destroy it.

His objections to patronage partake of the like crudeness. It is essential in his view that a congregation choose its own minister; otherwise he has no right to officiate for it. In England a "Patron is the person who has the right to present to a benefice. The greater part of the benefices in England are presentative. The thanes or lords who built and endowed churches, having first agreed with the Bishops, that they should have the privilege of presenting fit clerks to serve and receive the profits of the churches founded by them; which right is continued to their posterity; and those who have purchased of them." (Hook's Dict'y.) Thus, then, we find that the right of patronage is a strictly legal one, founded upon a good consideration, and intended for the benefit of the Church. That it is subject to abuse no one can deny; at the same time it has been productive of great benefit in the advancement of pious and able divines. The power of the Bishops in objecting to improper nominees is undoubtedly too much confined, and they are liable to heavy penalties in some cases if they honestly perform their duty. This, however, is no reason for leaving the Church, though the most strenuous efforts should be made to do away with all ground for well founded complaints and secure the moral and doctrinal purity of the incumbent.

But when the author speaks of coercion he becomes quite Utopian. The clergyman, he says, should rely entirely on the voluntary offerings of his people, and the law should not interfere to enforce the payment of his dues. In one place he seems to think that to enforce the claim legally disqualifies a minister for his office. It would follow then that in this country a union of Church and State exists, for pew rents may be collected, and payment of the minister's salary obtained by process of law. Of course it rests with the pastor whether he will sue for his dues or not; but his doing so does not invalidate his commission, nor vitiate the character of the Church to which he belongs whether Anglican or American. We must say that we consider Mr. Noel's ideas on this point rather enthusiastic and visionary, and utterly at variance with the results of the voluntary system as displayed in this country. The purely free Church system has worked very badly, as far as the support of the clergyman is concerned.

We shall in our next make some remarks on the tone and temper of this Author's statements on the doctrinal system of the Church of England.

AN EDITORIAL CATENA.—We mentioned in our last that it was intended to give this week extracts from sundry of our contemporaries, expressive of their sentiments on the retirement of the late Editor. We now proceed to the task. And, first, thus speaks our ever kind and estimable friend, *The Banner of the Cross:*

"EDITORIAL CHANGE.—The Rev. DR. SEABURY, who has for so many years, and with such ability and faithfulness, edited the *New York Churchman*, it will be seen from the following valedictory, has resigned this office. We have received this information with deep regret.

Under Dr. Seabury's able management, the New York Churchman has taken a high position as a Church Journal, and even if it could not obtain the approbation of all, it has secured general respect.

Few men have, in our day, brought to the editorial office greater talents, learning, and zeal. Honest, fearless, and devoted to the maintenance of *fixed principles*, the editorial course of Dr. Seabury has been a direct one. Whatever judgment may have been formed by the views advocated, all must accord to the late Editor of the Churchman the credit due to a firm, decided, and unwavering supporter of the opinions which he considered to be true.

It must be remembered that Dr. Seabury's Editorship has passed through trying times.—And the position of the Churchman has not allowed the Editor, even if his decided views had permitted, to pursue a neutral course.

For one, we honor and respect him for his manliness, we thank him for the instruction we have derived from his teachings, and for the good he has done to the cause of truth by his labors. We hope in the discharge of the high and holy duties, to which his whole powers are now to be devoted he may enjoy that peace which is seldom an Editor's lot. Fifteen long years of such weary labor deserve a period of rest; and we are happy that our brother Editor passes from his more trying sphere, to so goodly a parish, of which he may truly say 'the lines are fallen to me in pleasant places.'"

Next comes the *Protestant Churchman*, which is quite as courteous as could have been expected:—

"The Rev. Dr. SEABURY has withdrawn from the editorial charge of the Churchman, from the inability to 'devote that attention to it which he formerly gave it, and which its interests require,' in consequence of his ministerial and practical duties. The Dr. retires gracefully, and after thanking friends, thus pays his respects to another class:

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"This is all very well. If we are entitled to be placed in the class adverted to in the first paragraph of this extract, we are heartily glad we have been of some service to him. And though we cannot alter our opinion as to the temper with which the Churchman has conducted its controversies, yet we cheerfully say, that we are ready to forget it, and that our most cordial wishes for his happiness and prosperity accompany him, in his retirement from the editorial chair."

We next quote from the *Gospel Messenger:*

"The Churchman of last week announces the retirement of its Editor in consequence of the increased and increasing demands upon his time as the Rector of a Parish. . . . .

"Whatever difference of opinion may exist in the Church in regard to the views of the late Editor of the Churchman or of his mode of defending them, there can be but one opinion as to his uniform ability. For vigor of intellect, fertility of invention and commanding power in argumentative discussion, few writers in the country can present his equal. From a past of almost perpetual controversy the quiet of parochial life must be refreshing indeed.

"Feelingly sweet is stillness after storm."

We fervently join in the "fervent prayer" of the Editor, with which he concludes his valedictory article, that all his readers and all Christian people 'may be joined together in the unity of the Spirit and the bond of peace, as with one heart to desire the prosperity of the Holy Apostolic Church, and with one mouth to profess the faith once delivered to the Saints.'"

We next give the opinion of the *Christian Witness*, which is both candid and courteous:

"NEW YORK CHURCHMAN.—The Rev. Dr. Seabury took his leave of the readers of the Churchman, as its editor, in the last number of that paper. The reason assigned for his retirement from the responsible duties of the editorial chair, is the increasing labors of a growing parish. Dr. Seabury is a scholar, well read in the questions of divinity, which have agitated the Church in ancient and modern times, and possesses remarkable talents as a controversial writer. The Churchman has enjoyed a high reputation for the general ability with which it has been edited, since it has been under his supervision. On most questions of importance, which have arisen within the last few years, we have differed from the Churchman. For its type of Churchmanship we have had no partiality, and from the measures which it has advocated, and the doctrines it has set forth, we have, in many instances, felt it our duty to dissent. It is, however, but just to say, that the more extravagant notions which have characterized the Churchman, have been put forth by correspondents more generally, than by the editor. Some of these contributors are distinguished for qualities, characteristic of youthful writers, whose zeal not unfrequently overtops their knowledge; who are fond of taking radical positions, defending them in language which will be improved by age and experience, and a more extensive acquaintance with the Church and the world. There have been among its correspondents, nevertheless, many able writers, who have contributed much to give this paper the reputation for ability, which it has enjoyed.

"We wish Dr. Seabury much happiness, and a long and useful life in his parochial sphere."

Thus, with hearty good feeling, dicourseth the *Church Times:*

"The following announcement which appeared in the N. Y. Churchman, of Feb. 24, will be read with regret by the many admirers of the talent, energy, and sound principles which have characterized that paper. While parting with Dr. Seabury, as an editor, we rejoice to know that prosperity has, thus far, attended those labors, which for the future, demand his whole attention."

The *Church* says:

"The Rev. Dr. Seabury, who for many years edited the New York Churchman, with no ordinary vigour and ability, has just resigned his important office. Owing to the crowded state of our columns we must postpone any notice of the gentleman's valedictory address till another occasion."

The *Catholic Herald*, Philadelphia, is complimentary, and at the same time a little facetious:

"THE CHURCHMAN.—The last number of this hebdomadal informs us that the editor has retired in order to devote himself exclusively to parochial duties. We are not informed who succeeds him, but we can hardly hope to find an abler writer than Dr. Seabury, in the editorial chair. The talent and information which distinguished the paper under his management, rendered its perusal entertaining and instructive, although it occasionally became obscure from its oscillations between orthodoxy and High Churchism. Courtesy and urbanity generally marked his style, unless when it became necessary to apply the editorial scourge to some evangelical dignitary, who crossed the *via media*. May we express the hope, or the prayer, that the accomplished writer in his retirement may see the truth in its fulness, which at times during his editorial career appeared to dart its rays upon his path.

The two following evidently "had no tears to shed."—

RETIREMENT.—The Rev. Dr. Seabury has delivered a valedictory in the New York Churchman, his connection with that paper terminating in the last number. We are not informed as to the Doctor's successor.—*Episcopal Recorder.*

The Rev. Dr. Seabury has retired from the editorship of the New York Churchman, in order to devote himself to his duties as Rector of the Church of the Annunciation.—*Southern Churchman.*

The *Calendar* speaks as follows;

In the discharge of an editorial courtesy we are fairly called upon to say something about the retirement of the Rev. Dr. Seabury, from the editorial chair of the Churchman, and in doing so we shall speak with the candor and independence of which he has always set us so fair an example.

It would be hypocrisy for us to express regret at this result. We are *glad of it;* but not with unfriendly gladness. We have long thought that the peculiar state of things in the Diocese of New York rendered it inexpedient that such a divine as Dr. Seabury should be, week after week, responsible for all that habitually appears in the paper which has so long been dignified by his name. It will now pass into other hands, as yet we know not whose hands.[*] But this, we venture to say that its new editor will be expected to make it somewhat different in tone, and somewhat less acrimonious in temper. Faults which were easily forgiven to the towering genius, and to the past services of Dr. Seabury will be intolerable in the person who will have to stand in the shadow of his name.

But while we speak thus freely, we would not be understood as conceding anything to those who have been loudest in denouncing the Churchman. So far as we have observed, they have been as petulant, without being dignified, and quite as uncompromising without the excuse of being fundamentally sound.

Before "the Churchman" became devoted to the local affairs of the diocese of New York, it had contributed, under God, in no small degree, to the diffusion of sound Church principles, and the elevation of theological literature in this country. The diversion of the noble pen and comprehensive powers of Dr. Seabury to a merely ephemeral and local matter, we have long lamented as one of the most unhappy consequences of the deplorable events from which it resulted. The Romish press could not have desired a better thing for its bad cause. We say it from a knowledge of facts. The Papists have never had such an adversary, in this country, as Dr. Seabury; and never have they been made to feel their rottenness, by any other as by him, in the days when the whole Church was in his heart, and when he made their miserable Tridentinism fly like stubble, under the sounding flail with which he separated their chaff from the wheat of genuine Catholicity.

But during the few years last past, the least of Dr. Seabury's work has been what has been exhibited in the Churchman. By his faithful exertions a congregation has been gathered, and a noble Church erected, to which, hereafter, he will devote all his labors. In this legitimate and appropriate sphere few priests will stand higher in the regard of the Church. We trust he will also find time to employ his pen upon some lasting memorial of his orthodoxy—some work which the Church "will not willingly let die." And we shall be sorry if this candid and impartial tribute fails to assure him of the sincere and grateful respect with which notwithstanding our differences on some points, we delight to attest his learning, his worth, and his great services to the Church.

[*] Our article was intended for last week's paper. Since we wrote the above it appears that the new editor is the Rev. Wm. Walton.

We have read much of the above with unfeigned regret, and shall likewise speak with "candor and independence." Whatever the Church Journal of *Connecticut* may think of such *local* and *ephemeral* matters as the dearest interests and the most cherished rights of the Diocese of New York, we maintain that the Churchman has done well in combatting for them. Her disasters have not been so *local*, but that "the whole body" has in some degree suffered with her; and tho' in the view of the unknown writer of the above they are *merely ephemeral*, they have now endured for some years, and it is known to God alone for how many more there effects will be felt. And however great the corruptions of Rome may be, the cause of justice and righteousness, of truth and charity, is an infinitely more important theme, and may well call forth the highest powers of the intellect and the noblest energies of the soul. A generous nature cannot see these holy principles trampled on, and lift up no voice, and strike no blow in their defence; and we hesitate not to say, that when party feeling has perished, and recent sad events have become the distant records of history, the so-called "diversion" will be hailed as the ablest efforts of "the noble pen, and comprehensive powers, of Dr. Seabury," and the undying palm leaves in his chaplet of fame.

It may here be mentioned, that some of the above papers have hindly tendered their congratulations and best wishes to the present incumbent, for which he begs leave to return his grateful acknowledgments.

As a fit pendant to the above, we give the following noble effusion from a clergyman of high standing, in the northern part of this State. With such advocates, the cause of Church Principles, and of Eternal Justice, cannot but be triumphant:

To the Editor of the Churchman:

REVEREND AND DEAR SIR.—The unexpected announcement of the withdrawl of Dr. Seabury, from the Editorship of the Churchman, was received by me with a feeling of regret nearly allied to sadness. It was like parting, for years and perhaps for ever, with an old and intimate friend, to whom we have been long accustomed to look for encouragement and guidance in the most sacred and responsible duties; and in whose truthful and upright counsel, we have found habitual support. From a period coeval with my ordination, running back to the time when the present Bishop of Maryland was its Editor, and of course including the sixteen years during which Dr. Seabury has filled the chair, I have been accustomed to look for the arrival of the Churchman at my remote abode, as one of the most interesting events of the week—and to its perusal as a source of intellectual and spiritual refreshment. Intercourse with the workings and thoughts of a strong, acute, well-balanced and deeply learned mind is always strengthening and invigorating. And when we find the powers of such a mind employed in the elucidation and defence of important but much despised religious principles—principles on which we believe depend not only the well being, but even the existence of the Church, and which, by its Great Author, have been woven into the material of its foundation so indissolubly that they cannot be destroyed, without destroying the foundation—when we find such a mind elucidating and defending such principles, not as abstract or theoretical truths, but as embodied and presented to us in the Church of our Redeemer; as touching upon our daily conduct, our habitual practice in the highest concerns of life—moreover, when we see such a mind, in a time of rebuke and trial, coming forward with heroic self-devotion in the defence and advocacy of truth and justice; and, when amid the storm of prejudice and passion and threatenings and calumny, weaker minds are trembling and beginning to vacillate, calmly stemming the torrent, regardless of all personal consequences; keeping, in the midst of the excitement and tumult, a steady eye upon the great end in view; marking and separating off all adventitious appendages; and, indifferent to obstacles, working only for the result to which truth and righteousness direct—when we see such a mind, voluntarily encountering the opprobrium of the world, resisting the persuasions of timid and time serving friends, defying, in the name and strength of the God of justice, the opposition and obloquy of enemies, in the defence of one whom we believe to have been deeply wronged, and in whose wrongs we both sympathise and suffer. I say, we cannot but honor and revere the character of such a mind. We cannot but love the man who exhibits such a character. His very faults we pardon and pass over in silence, with a feeling of almost filial reverence. When compelled to differ from him in principle or policy, we do it with self-mistrust and sorrow, amounting almost to filial regret; when compelled to lose him, as our weekly instructor through the agency of the press, we feel almost as if we had lost a father. Seabury is indeed an "honored name;" of him, it may be said as truthfully as it recently has been of one in another profession, "decori decus addit avito."

But our sorrow, in parting with him, is alleviated by the hope that the editorial mantle, which he has honored so long, has fallen on shoulders not unworthy of it. You, my dear sir, have the prayers of many to sustain you in your responsible labors. Especially, you will have the prayers of *one whom, in misfortune and adversity, it is our delight to honor.* Let us not cease to pray for him and his afflicted Diocese, in this our season of humiliation; and let us not doubt, that God will yet "make us glad according to the days wherein he has afflicted us, and the years wherein we have seen evil."

That your labors, in this new department of duty, may be, under God, the instrument of a result so benignant and happy, is the fervent prayer, (in common with many others) of your faithful brother.

March 7, 1849. SEPTENTRIONARIUS.

CALIFORNIA.—The Rev. Flavel S. Mines, who for some time after his ordination was the beloved assistant of the "venerable Milnor," and subsequently officiated with great acceptance in the island of Santa Cruz, and more recently, was Rector of St. Luke's Church, Rossville, Staten Island, sailed on Thursday last, in the 'Crescent City,' for San Francisco *via* Chagres. Mr. Mines does not go as a *Missionary*, but to establish himself as a *parish minister*, having been informed by several gentlemen who purpose settling there that such a course would be most conducive to the interests of the Church. In this plan he has been assisted by several friends both clerical and lay, and we cordially rejoice that their praiseworthy efforts have been favored with such prompt success. We earnestly pray that our estimable and gifted brother may be blessed by the Great Head of the Church in his high and holy enterprise.

The Courier and Enquirer gives the following interesting intelligence: "Mr. M. has had presented to him by the congregation of Van Voorst Church (New Jersey) a full communion service for the use of his Church; and the lady of Henry I. Seaman, Esq., [one of the Wardens of the Church at Rossville,] sent him, on the eve of his departure, a private communion service of silver. Samuel B. Ruggles, Esq., tendered most handsomely a bell for his Church, to be forwarded by him to San Francisco, and Mr. Wills, the architect, furnished an admirable design and elevation for a Church edifice, which has been beautifully lithographed, and copies of the same forwarded by the *Crescent City*, the owner of which noble vessel, as before stated in this paper, furnished a free state room and passage to the Reverend gentleman."

We are told that copies of the beautiful design of Mr. Wills may be obtained of Messrs. D. Appleton & Co., D. Dana, Jr., 20 John-st., Stanford & Swords and at the office of the Courier and Enquirer, at 50 cents each. The proceeds are to be applied to the benefit of the object.

We would also state that a *Seraphine* is much wanted, and would be a most acceptable donation.

The Rev. Charles Minnigerode having accepted a call to Martin's, Brandon Parish, has removed to Garysville, Prince George's county, Va., and requests that his letters and papers may be directed accordingly.

The Rev. Wm. H. Good, having taken letters dimissory from the Diocese of Virginia, and accepted a call to the Rectorship of St. James' Church, Greenville, in the Diocese of Tennessee, requests all his letters and papers to be directed accordingly.

The Rev. Thomas B. Flower has received and accepted a unanimous invitation to the Rectorship of All Hallow's Church, Snow Hill, Maryland.

All letters and papers intended for him, will be directed accordingly.

The Rev. Charles E. Phelps having resigned the rectorship of St. Matthew's Church, Moravia, and having been appointed the Missionary at Homer, Cortland county, requests all letters and papers intended for him to be directed accordingly.

The Rev. Sylvanus Reed, Deacon, having accepted a call to the charge of St. Peter's Church, Niagara Falls, W. N. Y. requests that his letters and papers may be addressed accordingly.

Rev. W. H. Pendleton requests that all letters and papers addressed to him, shall be directed to Oak Hill, Fauquier county, Virginia, instead of Leeds Manor, as heretofore.

We regret that the great length of the Bishop of New Zealand's admirable charge has compelled us to give merely extracts; they will be found on the first page.

To Correspondents.

"Viator," "An Organist of the Church," and "R. T. S. L." are received.

"Servus Ecclesiae" is informed that we think the course he proposes would be schismatical and perilous—but he must consult his own conscience.

We fear a "Constant Reader" has read the Churchman to little purpose, and he is in error about Bishop Seabury. Let him study the "Ordinal," and read Hobart's Apology.

We thank Rev. S. Reed for his kind letter, and have attended to his request.

Mr. Ferguson's note came too late for this week's paper but shall be attended to. The circulars, we are told, are correctly printed.

☞ In consequence of the sudden indisposition of the Foreman of our printing office, our paper is somewhat delayed in going to press, which our country subscribers who will receive their paper a day later, will please excuse. For the reason above mentioned, we are compelled to omit "No Controversialist," and also Dr. Sherwood.

FOREIGN MISSION OFFICE,
New-York, Mar. 1849.

To the Right Rev., the Bishops of the Prot. Epis. Church:—

At the last Stated Meeting of the Foreign Committee, held 27th February, a resolution was passed, directing the Secretary to lay before the Bishops of the Church, the pecuniary wants of the Mission at Constantinople, and the inability of the Committee to meet them.

In accordance with this direction, the following statement is respectfully made:

That in all their financial arrangements, the Foreign Committee intended to embrace equally, all the stations under their care: that they have never been influenced by a wish to favor or neglect any particular mission; and that the measures they have adopted, are such as were demanded by necessity, and have been approved by experience:

That the Committee have not only been willing, but earnestly desirous, to forward with all diligence, the full amount appropriated by the Board to the Mission at Constantinople:

That using their best efforts to this end, the Committee have not restricted their remittances to the sums specifically contributed to it, but have employed the General Fund, as far as was in their power:

That the failure of the Committee to provide the full amount quarterly IN ADVANCE, has been entirely owing to the backwardness of the Church in contributing to this object:

That far from meriting such gross and calumnious charges, as have of late been repeatedly made in certain journals of the Church, namely, that using their position and the power thereby obtained, the Foreign Committee have strained every nerve in the spirit of thorough partisans to compass the ruin of the Constantinople Mission, and bent on doing their worst to add to his noble titles, martyr, as they have long since made him confessor, have undertaken to starve out Bishop Southgate,—the Committee might justly adopt the language of the Hebrew Elders—"Thy servants are beaten, but THE FAULT IS IN THINE OWN PEOPLE."

That the pecuniary condition of the Mission at Constantinople is now laid before the Right Reverend, the Bishops, with a view to the prompt relief of the Missionary Bishop, in such wise as to them severally may seem expedient; and with the explicit declaration on the part of the Committee, that they are most unfeignedly desirous of affording such relief, and are now, and have been heretofore, ready to do all in their power to promote this object:

That immediate action in the case is the more urgent, inasmuch as the Committee are advised by Bishop Southgate of his intention to visit the United States before the meeting of the Board in June next, partly with a view to the re-establishment of his health; and, that in the event of his returning to Constantinople, his desire is to confer with the Committee and the Board in reference to the future prosecution of his work, to examine institutions of learning, to procure text books, apparatus, &c., and to lay before the Church the importance of education in Turkey; and that, for this purpose, and to provide for past expenditures, the full amount authorized by the Board up to 1st July next, should be remitted immediately; to do which, the Foreign Committee wait for nothing but the receipt of funds.

Most respectfully submitted,
In behalf of the Foreign Committee,
PIERRE P. IRVING, Secretary.

MEMORANDUM.

Amount remitted to Bishop Southgate from 15th June, 1848, to 5th February, 1849, - - - -	$1,941 19
Amount required to 15th June next, which ought to be remitted at once,	2,000 00
Amount actually paid to Bishop Southgate for the year ending 1st January, 1849, - - - - -	4,006 50

We have some acknowledgments to make for books and pamphlets received which shall appear in our next.

Domestic Intelligence.

MASSACHUSETTS.—The third Price Lecture of the season was delivered by the Rt. Rev. Dr. Burgess, on Wednesday, March 7th,—the subject prescribed being The Excellency of the Christian Religion.—*Christian Witness.*

RHODE ISLAND—*Episcopal Acts.*—On Wednesday, January 24th, at the request of the Bishop of Connecticut, in St. James' Church, New London, Bishop Henshaw admitted the Rev. John J. Brandegee, of the island of St. Thomas, to the Holy Order of Priests.

On Tuesday, March 6th, in Christ Church, Lonsdale, ten persons were confirmed—making sixteen who have received the holy rite in that parish within three months past. The Rev. Elisha F. Watson read evening prayer. Sermon and address by the Bishop.—*Ib.*

WESTERN NEW YORK—*Confirmations.*—Bishop Delancey visited Trinity Church, Seneca Falls on Sunday, March 11th, where he preached morning and afternoon, and confirmed at the latter service eight persons. Prayers and the confirmation preface were read by the Rev. Mr. Murray, the Rector of the Parish. The special monthly collection was made for Diocesan Missions aud eleven dollars were collected.—*Gospel Messenger.*

PENNSYLVANIA.—On Sunday morning, March 11, the Rt. Rev. Bishop Potter preached at All Saints' Parish, and confirmed nine persons. In the afternoon, preached and addressed the Sunday School at Oak Grove. In the evening, preached at Holmesburg, and confirmed three persons.

The Rev. John W. Hoffman has resigned the Rectorship of St. John's Church, York, York County.—*Episcopal Recorder.*

VIRGINIA.—*William and Mary College.*—The following statement from the Richmond Enquirer, will serve to correct some erroneous impressions which seem to prevail, with respect to the election of Bishop Johns to the Presidency of William and Mary College:

"It has recently been announced in several papers, that Bishop John *is* the President of William and Mary College. This statement is inaccurate Professor Ewell *is* President. The appointment of Bishop Johns to that office was not designed by the Board of Visiters to take effect before the 1st of July next. The intimation that he has accepted the office prospectively is premature. On receiving the notification of his election, his reply was that his relation to the President Episcopal Church in this Diocese is such that it would not be proper for him to act upon this important appointment without first availing himself of the counsel of the Convention; that this he would have an opportunity to take in May next, and if, in the opinion of that body, he should accept the office to which the Board of Visiters have called him, he should not feel at liberty to decline the responsible service."

NORTH CAROLINA—*North Carolina.*—The Bishop of the Diocese has officiated as follows, since the last report.

The first Sunday in Lent the Bishop was at Trinity school, near Raleigh. This institution, though just arising, through many discouragements, out of a feeble infancy, is in an interesting state. While the classical education is conducted with proper energy, a deep religious influence seems to control the hearts and conduct of the pupils, and to give promise to parents of a real Church-school for their children. While there, the Bishop confirmed five persons—three of them belonging to the institution—and placed others under a due course of training for that holy rite.

On the following Wednesday, Ember Day, in Christ Church, Raleigh, the Bishop admitted to the holy order of deacons, Thomas F. Davis, Jr.; the Rector of the Church, the Rev. Dr. Mason, assisting in the services.

The next day, March 1st, visited St. Mary's School, Raleigh, and confirmed sixteen persons. The Rector, with the Rev. Mr. Benton, from Rock Fish, assisted in the services. This interesting institution is in a highly flourishing condition, and is deserving of the fullest confidence and patronage of christian parents.—*Banner.*

OHIO.—It should have been mentioned in our last, that Dr. Bronson, retains the Presidency of Kenyon College, till a successor is appointed.

FLORIDA.—We make the following extracts from the journal for this diocese, of the Convention held Dec. 9, 11, 12, 1848, in St. John's Church, Talahasse.

Rev. Dr. Rutledge presided at the organization, after which Bishop Gadsden was unanimously elected President, and took the Chair accordingly.

Three clergymen entitled to seats were present, and seven parishes were represented. Two other clergymen were present, officiating in the Diocese, who have since been transferred to it. Three others of different Dioceses are also officiating within its borders. The number of Churches is nine.

The following summary of Conventional reports is given—

Baptisms 110, Communicants 240.
Burials 36, Families 230.
Marriages 8, S. S. Scholars 213.
Confirmations 33, S. S. Teachers 35.

About $1300 raised within the Diocese for charitable and Church purposes.

A resolution was adopted, for the appointment of a Committee, to consider the means of raising an Episcopal fund, and to report at the next Annual Convention.

The Committee on the state of the Church, recommended the election of a Bishop, as soon as the canonical number of clergy was obtained.

A preamble and Resolution was adopted, condemning the use of churches for orations, on secular or political subjects, and occasions with the usual worldly accompaniments—recommending the Vestries of the Churches in the Diocese to discourage and interdict their use for all unhallowed, worldly and common purposes; and making it the duty of all clergymen having a parochical charge in the Diocese, to read the same to their congregations.

STANDING COMMITTEE ELECTED.

Clergy—Rev. F. H. Rutledge, J. J. Scott, Charles C. Adams. *Laity.*—Francis Eppes, Turbutt R. Belton, John Beard, George Whitfield, James H. Randolph.

The next Convention will be held in St. John's Church, Tallahassee, Dec. 29, 1849.

INFORMATION WANTED.—The Churchman of the last week quotes the following from the Ecclesiologist:

"We would be obliged to any of our correspondents who will give us information as to who S. Furnam was, whose name is connected with the parish at Loretto, Essex Co., Va."

We suppose that the editor of the Ecclesiologist looks to this quarter for a reply to his concluding enquiry, but he will look in vain. The name of Saint Furnam, whether canonized or uncanonized, we have never heard of before.

The parish in question, appears in the journals of our Convention and in Swords' Almanac, as S. Farnham, but does the editor of the Ecclesiologist suppose that the letter S. is monopolized by the Saints? It is the initial of a good many other things besides, and in this instance is intended to signify, that the parish in question is *South Farnham.*—*Southern Churchman.*

Married.

In St. Peter's Church, Peekskill, on Wednesday, 7th March, by the Rev. George S. Gordon, Cornelius Rikeman, Esq., to Miss Nancy M. Lee, both of Peekskill.

Died.

On the 15th Feb., near Woodville, Wilkinson Co., Miss. in the 30th year of his age, the Rev. Wm. Mason Giles, Rector of Trinity Church, Natchez, Miss.

At a meeting of the Vestry of Trinity Church, Natchez, on the 27th Feb., the following preamble and resolutions were adopted.

Whereas, it has pleased an Allwise and kind disposer of events to remove, by death, our much beloved friend and Pastor, the Rev. Wm. Mason Giles, late Rector of Trinity Church, Natchez, from this world of trouble, and field of labor and usefulness, to a holier and happier state in the world to come, and whereas we deeply deplore the loss sustained by the decease of this able, talented, and efficient Clergyman—one eminently calculated to gain and retain the affections of his people and our souls to the cause of his Redeemer, therefore

Resolved—That in the midst of lamentation we remember with comfort and joy, the "excellent spirit" of our departed friend and Pastor, and bear witness to the improvement of his talents and attainments; his exemplary consistency and fearless fidelity; the warm-hearted zeal and affection which characterized his private intercourse and public ministrations; the diligence and zeal with which he discharged his holy functions, often with a feeble and exhausted frame; his high appreciation of the excellency and harmony of the principles of the Church in its connection with the Gospel of Christ and the salvation of men; and the patience and faith which sustained him in his last lingering illness, and left upon his placid countenance the smile of peace and joy, as he was carried by angels to his holy rest.

Resolved—That we hereby tender to the surviving partner and relatives of the deceased our sincere condolence, and pray God to sustain them in their great affliction by the same holy religion so beautifully exemplified in the life and death of our common friend.

Resolved—That a copy of the foregoing Preamble and Resolutions, signed by the Wardens and Vestry, be furnished to the widow of the deceased, be entered upon the minutes of this Vestry, and be published in the "Churchman," and the "Banner of the Cross,"

George Winchester, } Wardens.
Brevoort Butler, }

John T. McMurran, }
H. S. Eustis,
Thomas Rose,
G. W. Turner,
W. L. Jones, } Vestrymen.
James Brown,
C. T. Vennigerholz,
W. H. Little,
G. Calhoun, }

Notices.

CHURCH OF THE GOOD SHEPHERD,
Corner of Market and Monroe-Sts.
☞ LENT SERVICES. THE POOR ☜

In addition to the three services on Sundays, and the regular Thursday-evening services, at this Church throughout the year, there will be service on Tuesday evenings, at 7 1-2 o'clock, and on Wednesdays and Friday mornings, at half past 6 o'clock.

The Proposed Fair,

In aid of the funds of the Seaman's Mission, will be held on Thursday, 19th of April next, at Constitution Hall, 650 Broadway. Ladies interested in this Mission, are respectfully solicited to contribute their handy work, and use their influence to make the collection of articles as extensive a possible.

Contributions may be sent to the following Ladies:
Mrs. Lindley M. Hoffman, 153 Hudson st.
" Rev. Dr, Whitehouse, 120 11th street.
" Edward Haight, 25 East 14th street.
" J. T. Adams, 75 East 15th st.
" J. Davenport, 62 Lexington avenue.
" D. A. Cushman, 9th Avenue, near 20th st.
" Capt. A. Proal, 95 Spring street.
" Geo. C. Morgan, Pike street.
" Charles Ely, 201 Washington St., Brooklyn.
" Rev. Dr. Lewis, Montague Place, Brooklyn.
" Rev. D. V. M. Johnson, South Brooklyn.
" C. Haight, cor. Wayne & Grove st. Jersey City.

N. B.—Editors of the Church Papers in neighboring Cities are requested to insert the above.

Note to "YOUR BROTHER."—If the individual, (supposed to be a clergyman,) who, under the date of "New York, March 12th, 1849," addressed a letter, signed "*Your Brother*," to a clergyman of Philadelphia, had put his name to his epistle, his conduct would have been both more manly and more christian. And, *if he had paid the postage*, it would have been more honorable and more honest! Anonymous letters, (*unpaid*, too,) charging other people with a neglect of fraternal duty, and a want of charitable liberality, (particularly when their writers know nothing about the circumstances,) may be subscribed "*in the bond of charitable fellowship*, YOUR BROTHER," but they can hardly be supposed to come from either a gentleman or a christian. It would be well if every body would attend to his own business, and leave others to attend, as they think fit, to theirs. It may relieve the afflicted sympathies of this tender-hearted anonymous letter-writer, to learn that "the poor and worthy brother," whom he alleges to have been allowed to go away without having "any assistance offered him," had repeatedly received cheerful and generous aid from the *unkind* friend thus blamed; and that he represented himself, and was supposed, to be amply *provided for*, on the occasion referred to.

Philadelphia, March 17, 1849.

THE SICK AND NEEDY.
FREE CHURCH OF THE GOOD SHEPHERD.
Corner of Market and Monroe-st.

The undersigned appeals to benevolent Christians on behalf of the numerous destitute families and individuals daily presented to notice in the parish, but whom he is unable to relieve, though often most worthy members of the Church, are among the number. At the present moment, there is an instance of much suffering in the case of the widow and family of a highly respected clergyman of the Established Church in Ireland. Being induced by flattering expectations to come to New York, they have been disappointed in every hope, have expended all their means, and are now sick and in great want. RALPH HOYT,
No. 117 Madison st.

N. B.—Messrs. Stanford and Swords, 139 Broadway, will receive any donation.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgement of the 13th inst., the Treasurer has received the following contributions:

Mrs Lucy Alsop, a member of Christ ch, Middleton, Ct, for the Chickasaw Mission, 100; another member of the same ch, for the same object, 10; a member of Trinity ch, New York, 50; J W De P, 10; Christ ch, Hudson, N Y, 32; St George's, Flushing, of which 3 50 is for Cal, 56 46; Christ ch, Mobile, Ala, 230 57; Miss S B Van Wagener, Oxford, W N Y, 10; ch of the Holy Trinity, Brooklyn, 100 55, for the Chickasaw Miss, 8 50; for Cal, 6 50—115, 55; Miss S M, of Christ ch, New York, 10; a parishioner of St Paul's, Cincinnati, O, 5; do another, 39 10: a member of St George's, Beekman st, for the Chickasaw Mission, 20; for Cal, 5; ch of the Ascension, N Y and hf 5. Total, $688 68.

THOMAS N. STANFORD, Treas.,
New York, March 20, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 13th inst.:

From S S Christ ch, Hudson, N Y, fund; Cyrus Curtis Africa, 10; St Paul's ch, Norwark, Ct, 24 53; St Peter's ch, Charleston So Ca, for Africa, 185 97; S S St John's ch, Savannah, Ga, for Africa, 10; do St John's ch 2 74—12 74; Christ ch, Hartford, Ct, of which 5 are for Constantinople, 53; C P Ridgefield, Ct, for Constantinople, 5; family mite box, 1; thro' Rv Dr Muhlenberg, from a parishioner of the ch of the Holy Communion, for Constantinople, 50; thro' Rt Rv W R Whittingham, D D, a Layman of Baltimore, for Constantinople, 50; do Christ ch parish, Calvert Co, Ind, for do, 5; do St John's ch, Huntingdon, Baltimore Co, for do, 5—60; St Peter's ch, Tecumseh, Mich, 4; St Patrick's ch, Clinton, Mich, 2; S S St James' ch, Chicago, Ill, 10; ch Ascension, N Y, to be added to collection, hf 5; a parishioner of St Paul's ch, Cincinnati, O, 5; do another for Africa, 10—15; a member of St George's ch, Beekman st, for the High School, Africa, 5; do do, for China, 5—10; Mrs N., for Greece, 1. Total, $469 51.

J. SMYTH ROGERS, Treas.
New York, March 20, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 10th inst.

A Life member, 25; Annual Subscribers: Henry J Seaman, 2; Miss Margaret Monroe, 2; Miss Henrietta Haight 2; Mrs Kearney Rogers, 2. Total, $33.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 17, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 10th inst.

St Luke's Church, Brooklyn, Rv J W Diller, 18 79; Annual subscribers: Rt Rv B T Onderdonk, 2; Silas Sprague 1; Henry J. Seaman, 1; Miss Henrietta Haight, 1. Total, $15 79.

THOMAS C. BUTLER, Treas'r and Agt.
New York, March 17, 1849.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 10th inst.

A Journeay, Jr., an'l subs, 5; T P Cumings, an'l 5; do Ama, 15. Total, $25.

N. B.—The sum of 100 dollars acknowledged 4th Mch from "Seamen of the U S Navy," was additional to the amt collected at St John's Church, Brooklyn, after sermon, by Rv Dr Vinton. Total, $121 88.

J. DAVENPORT, Treasurer,
March 20, 1849. 10 Platt street.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Messrs. Stanford & Swords, from R. S. S., $5; by the same, from J. W. De P., $5.

Further donations are much needed, are respectfully solicited, and will be thankfully received if left with Messrs Stanford & Swords, 136 Broadway, or with
BENJAMIN EVANS, 172 Broome-st.
New York, March 20, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs Stanford & Swords, From J W DeP, $5.
LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, March 20, 1849.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 20th ultimo, the following contributions, viz.:

From St Paul's ch, Red Hook, Rv Henry Henry Dekoven, 7; "Missionary station at Clinton and parts adjacent" Rv Shelden Davis, 3 40; J Watts DePeyster, Esq., Donation, 10; All Saints ch, N Y, Rev W E Eigenbrodt, 50. Total, 70 40.

C. N. S. ROWLAND, Treasurer,
March 20th, 1849. 55 Water-st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received since acknowledgement of 20th ultimo, for "the Fund for Aged and Infirm Clergymen," the following contributions, viz.:

From Zion ch, Little Neck, Rv H M Beare, 9 10; "Missionary station at Clinton and parts adjacent," Rv Shelden Davis, 2 60; J Watts DePeyster, Esq., Donation, 5; H L, Donation, 10. Total, 26 70.

C. N. S. ROWLAND,
Treasurer of the Convention P. E. C., N. Y.,
March 20th, 1849. 55 Water street.

Advertisements.

A YOUNG MAN, qualified to take charge of the education of a few boys, and prepare them for College, will hear of a situation by addressing "T. D. C.," at the office of the Churchman. March 24—tf

MORELL'S PHILOSOPHY OF RELIGION.

APPLETON & CO. Publish this week, "The Philosophy of Religion," by J. D. Morell, A. M., Author of "The History of Modern Philosophy," etc., one handsome volume, 12mo. Heads of contents: Chap. I.—On the facilities of the human mind. II.—On the distinction between the logical and the intuitional consciousness. III.—On the peculiar essence of religion. IV.—On the essence of Christianity. V.—On Revelation. VI.—On Inspiration. VII.—On Christian Theology. VIII.—On the Analysis of Popular Theology. IX.—On Fellowship. X.—On Certitude. XI.—On the Significance of the Past. XII—On the relation between Philosophy and Theology.
March 24—1t

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CHEAP EDITION—New and Cheap Edition of Steps to the Altar; a Manual of Devotion and Meditations from the Blessed Eucharist, compiled by a Parish Priest. 4th edition. Cloth 25 cts.

"We were attracted by the title of the volume. And it is truly what it purports to be. May those steps guide many till they kneel around the sacred board, and may they be often fed! May they grow more spiritual, and like unto their Divine Lord; and may this humble instrument, in the hands of the Almighty God, lead many unto righteousness, and into the way of saving duty."—*Banner of the Cross.*

Just Published by
STANFORD & SWORDS,
139 Broadway.

Also Just Published, A Manual of Devotion for Confirmation and First Communion. By the author of "Steps to the Altar." 18mo, cloth 25 cents.

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

A COLLECTION OF 200 STANDARD CHAUNTS, Single and Double, is in preparation and will be published as soon as possible,—by J. H. C., Jr. Due notice of its appearance will be given.
March 17—4t

Poetry.

For the Churchman.

To the Priests and Deacons,

ORDAINED BY BISHOP WHITTINGHAM, 2D SUNDAY IN LENT, 1849; BY A PERSONAL FRIEND OF ONE OF THE NUMBER.

"Go ye and teach all nations, baptizing them." Math, 28—19.
"I will give unto thee the keys of the kingdom of heaven." Math. 16—19.

GO FORTH—ye bear a message high
  Where'ere your race hath trod,
Gifts for the lost, who cannot die,
  Immortal as their God.*

More honor'd keys then Aaron bore
  To ope the Holy Place—
Keys that unlock Heaven's choicest store—
  To keep for human race.

The long succession line hath drop't
  With Aaron's priestly sons,
But fountain stream hath not yet stop't,
  Op'd for the holy ones.

And holier oil than Aaron knew,
  From holier vessel poured,
Hath there been shed from heaven on you,
  Ye chosen of the Lord.

Go forth—and to the laver lead
  Men to be born again;
Seal at the "font" for holier deed
  Whom Satan binds in sin.

Regenerating waters flow
  Where Aaron never trod,
And following through the desert, go
  Up to the throne of God.

Israel is in the desert still,
  By cloud and pillar led,
And towers on Zion's holy hill
  Peer o'er the nations dead.

The Church of God, another Ark,
  With true Shechinah there,
Through scorpion way, to nations dark,
  The blood-stain'd cross must bear.

And in the desert must be fed
  By hand and love divine,
Christ's body, broke in sinner's stead,
  The mystic "bread and wine."

And sacrifice must still be made
  Of sin's just doom to tell,
Where turned the fiery flaming blade
  On Him who conquer'd Hell.

High-priests of God—put off your shoes;
  Ye stand within the vail!
In these last days are coward Jews,
  Whose sins ye must bewail.

The keys ye hold hide not from men;
  Proud scoffers are abroad;
"Abiram's"* host hath sinn'd again
  And wrath'd the righteous Lord.

From priestly hands vile Naamans turn,
  And Pharpar's waters seek,
And the baptismal cleansings spurn,
  Account themselves the meek.

Ye keep heaven's gate—no other way
  That leads to him within,
But that on Pentecostal day,
  Which cleans'd the soul from sin.

Priests of the Lord! YE MAY NOT QUAIL;
  Ambassadors ye are;
No other hands within the vail
  Atoning blood may bear.

And when ye bring without to men,
  In His appointed way,
The sacraments that cleanse from sin
  And feed the soul for aye;

O dare ye not your power conceal
  Sins to remit—retain—
Exposing more the Church's weal
  To mocking scoffs of men.

Ye're trusted with your MASTER'S *keys!*
  Ye're station'd at the door—
To lead the way, on bended knees,
  Which He has gone before.

WARNER.

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* Num. xvi.—1.

Selected Matter.

From an "Essay on the Union of Church and State," by *Baptist W. Noel.*

Constitution of the State.

The duties of the State Episcopate are to determine in the last resort the creed, the canons, the discipline, and the ministers of the establishment. The establishment can neither amend one of the articles of its creed, if erroneous, nor add to their number if the creed be defective, without the assent of the State. Without the concurrence of the State, it can not meet to enact a canon, nor enact a canon when met, nor execute a canon when enacted. It can not execute discipline upon offending clergymen, or others, except in courts of which the State appoints the judge; and from which the State receives appeals. And, lastly, the state both nominates its prelates and determines by law all its pastors. Now, the State is unfitted by its composition to execute this episcopate.

For these ecclesiastical functions the members *of the State ought to be pious and united.* They ought to be pious, because none but pious men are likely to study the Scripture with sufficient care to know what doctrine it teaches, or what discipline it enjoins. An error, for instance, which is maintained by many ministers of the Establishment, and for the support of which they refer to the Prayer Book, is the notion that infants are regenerated by baptism. This error, which ought to be distinctly repudiated by the Establishment, cannot be expunged from its formularies except with the concurrence of Parliament; and unless the members of Parliament are generally religious men, they are not likely to investigate the subject with sufficient care, to know what the doctrine of Scripture is on the subject of regeneration. Some of the canons of the Establishment breathe the bigotry of the sixteenth century These ought at once to be erased from our ecclesiastical statute-book. But the Establishment can not erase them without the aid of the House of Commons; and in order to judge of their unscriptural spirit, the members of that House ought to be well acquainted with the Scriptures.

The members of the State ought likewise to be united in ecclesiastical questions; because any judgment pronounced by a majority in Parliament against a minority within the Legislature, strengthened by, perhaps, a majority of the people, must always be without moral weight, and lead to schism. Besides, when parties are nearly balanced, a few members of the most irreligious character may ultimately determine the most important ecclesiastical questions which Parliament is called to decide. . . . . . .

Now the three things which introduce men into the legislature are rank, wealth, and superior capacity. The House of Lords is composed, without reference to character, of those who inherit rank and wealth. The descendants of able statesmen, of brave generals, of clever lawyers, or of successful money makers; they are hereditary legislators, whatever may be their lack of intellect, their contempt for the Gospel, or their disregard of morals. To the House of Commons many obtain admission by the influence of property, and many are chosen because of their capacity to maintain the political views of their constituents. The electors represent the mass of the nation. They may be honest or dishonest, upright or corrupted, free or servile, enlightened or prejudiced; but they cannot be, in general, godly. And they are, of course, likely to choose as their representatives men who are like themselves . . . .

The House of Commons is composed of the eldest sons of Peers, of Baronets and Squires, of naval captains and of colonels in the army, of lawyers, of aldermen, of bankers, of merchants and manufacturers, of stockholders and railroad directors; and what is there in their education and pursuits to qualify them to be rulers of the Churches of Christ, to sit in judgment upon creeds and canons, or to determine for all the Christians of the land the election of their pastors, and the administration of Church discipline? When our Lord preached in person, his doctrines and his morality were hid from the wise and prudent. In St. Paul's day the same doctrines and morals seemed foolishness to the most enlightened Greeks. And if the members of the legislature have the highest attributes which Mr. Gladstone ventures to assign to them—superior intelligence and average morality, with nothing more—they are much more likely to despise the Gospel than to honor it, to trample on its precepts than to uphold them; and are utterly disqualified to exercise an ultimate control over the churches of Christ. Statesmanship no more qualifies to direct the affairs of church, than piety qualifies to direct the affairs of a nation. Let each keep to its own sphere of action.

But the unfitness of the State to exercise this general episcopate does not depend merely on the irreligion of many of its members; the discrepancy of their opinions is not less fatal to their competency. "There may be a state of things," says Mr. Gladstone, "in which religious communions are so equally divided, or so variously subdivided, that the government is itself similarly checkered in its religious complexion, and thus internally incapacitated by utter disunion from acting in matters of religion." This is one state. If a petition is presented by an Archbishop that the Establishment may have some ecclesiastical government, or if a proposition is made by a noble lord to bring the rubric into more harmony with existing custom, by whom are these points to be decided? First, in future days by a sovereign who may be exactly the reverse of our gracious Queen, and may be the antitype of Henry VIII. or of Charles II. Secondly, by the Lords, who may be Anglicans, Presbyterians, Roman Catholics, Socinians, or men of pleasure without thought of any religion. Thirdly, by members of the House of Commons. These may be men of high principle or of no principle. Roman Catholics, Anglo Catholics, Deists, Socinians, Swedenborgians, or Quakers, they may be religious or profane, young men of gayety and fashion, or old men of inveterate immorality; they may be wealthy or steeped in debt; absolutists, sighing for the resurrection of Laud and Strafford, or democrats, who in their dreams see bright visions of republicanism; they may be sportsmen, who are ever foremost at the death of the fox, or keener civic hunters after gold; they may be lovers of pleasure, whose employments are seldom more serious than the opera, and who enter the House of Commons for amusement; or lovers of party, whose highest ambition may be to keep one minister in, or to turn another out. By these chambers, the churches of Christ in this country consent that their creed and their laws, their discipline and the choice of their pastors, shall be ultimately decided. In what respect would two other chambers, the first composed of four hundred bankers, and the second of six hundred railroad directors, be less fittted to superintend those churches? To leave the creed and the discipline of the churches in such hands is to check the progress of religion, and to make Parliament ridiculous. (Page 22—27.)

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bartow Rev. Henry B., 289 Broadway, and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 4 York st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Douglass, Rev. Stephen, Bloomingdale Road, 86th st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
Forbes, D. D., Rev. John M., 477 Hudson st.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benjamin I., 260 Tenth st.
Halsey, Rev. Charles H., 2 Park Place.
Hart, Rev. A. Bloomer, 5 Mercer st.
Harwood, Rev. Edwin, 5th Avenue and 79th st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 507½ Broadway.
Houghton, Rev. George H., 25th st. 2d house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison st.
Huddart, Rev. R. Townsend, 22 East 14th st.
Huntington, Rev. Jedediah, 9th Avenue, near 22d st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity st.
Little, Rev. Charles L., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., 110 West 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 231 Tenth st.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 9 Amity Place.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Pratt, Rev. Horace L. E., 58 Troy st.
Preston, Rev. Thomas S., 159 Barrow st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y., 82 Beekman st.
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Shimeall, Rev. Richard C., 12 10th st.
Smith, D. D., Rev Hugh, 216 West 20th st.
Southard, Rev. Samuel L., 23d st., near 4th Avenue.
Stocking, Rev. S. S., 142 Mercer street.
Sweetzer, Rev. Henry W., 129 Chambers st.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, 2 Abingdon square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Williamson, Rev. Charles H., 68 Duane st.
Wilson, D. D., L. L. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Bourne, Rev. Rowland H.
Bourns, Rev. Edward, 30 Clinton st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Fish, Rev. John F., 147 Hicks st.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Spooner, Rev. John A., Franklin Av., betw'n Myrtle & Park.
Staunton, Rev. William, Powers st. near Fulton.
Stone, Dr., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, Court street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th st., corner of South 2d st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Payne, Rev. Henry, corner of Grand and Fourth st.
Reynolds, Rev. Charles, 50 South 8th st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand st.
Barry, D. D., Rev. Edmund D., Essex st.

VAN VOORST, N. J.

Mahan, Rev. Milo.

Advertisements.

FOR SALE.—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39 *North side Aisle*, (*body pew.*) Apply to Mr. N. Quackenboss, 147 Hudson street, St. John's Square, or to the Sexton. October 14—tf

PURE WINES—For Sacramental use, imported and for sale, at moderate prices, by THOMAS McMULLEN, 96 Broadway, near Wall st. m11 tf

ST JOHN'S CHAPEL.—Pew No. 5 to Rent. Apply to the Sexton, or
STANFORD & SWORDS,
139 Broadway

MRS. ALDEN'S SEMINARY FOR YOUNG LADIES, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influence is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of instruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

PLAN OF ORGANIZATION AND TERMS.—In this Institution there are three general classes, denominated *Primary*, *Junior*, and *Senior*, and the *Graduates' Department*.

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction. It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

Circulars may be had at the office of the Churchman.

REFERENCES.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., New Haven, Ct.; Mrs. General Gaines, N. Y. City.; and the Episcopal Clergy generally of New York City.
March 17—tf

MRS. COMEGYS' SCHOOL FOR YOUNG LADIES.—This Institution is located, for the present, in Cranberry street, (No. 35,) between Columbia and Willow; but will be removed on the first of May to another position, combining pleasantness of prospect with healthiness of location, and ease of access to scholars from every part of the city.

Every opportunity will be given in this Institution for the acquisition of an elegant, accomplished, and scientific education. It will be the constant aim of the Principal to make the discipline, the studies, and all the internal arrangements of the school conform to Christian principles, and serve to implant in the hearts of her pupils a deep reverence for sacred things, and a hearty love for the Saviour. Those who become members of her family will excite the same solicitude, and receive the same zealous care, in this respect, as her own children; and they will thus be expected to govern their least actions by the rules of Christian duty.

Mrs. Comegys will be assisted by teachers of distinguished ability and experience, thoroughly acquainted with the branches entrusted to them.

TERMS.—ONE-HALF IN ADVANCE—REMAINDER IN MARCH.

For board, and tuition in all the English branches, for the scholastic year of ten months, commencing the first of October, $200.
Washing, $20.
Day scholars, divived into quarters (payable in advance,) $40.
For the Latin language, $20.
For the French language, $20.
For the German language, $20.
Drawing, $20.
Music on the Piano, with singing, $60.
Guitar and Harp at the Teachers' charges.

REFERENCES.—Right Rev. Wm. Meade, D. D., Bishop of Va.; Right Rev. Manton Eastburn, D. D., Bishop of Mass.; Rev. B. C. Cutler, Brooklyn; D. Embury, Esq. do.; Freeman Hunt, Esq., do.; Rev. F. Vinton, D. D., do.; Rev. W. H Lewis, D. D., do.; Rev. J. F. Fish, do.; Rev. Wm. Staunton, do.; Rev. Clement M. Butler, Washington, D. C.; Commodore Joseph Smith, do.
March 17—4t

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.
Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.
Instruction in Painting with Oil or Water Colors, $12.
Tuition in Music, and Use of Piano, $12 00.
  "   for Juvenile Day Scholars, per term, $3 00.
  "   "   Advanced "   " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERYNSON, Principal.
Piermont, Rockland Co., N. Y., March 12th, 1849.

REFERENCES.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J. March 17—tf

FEBRUARY REPORT.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of February, 1849, One Hundred and Thirty Three *new* Policies, viz.:

To Merch'ts & Traders	36	To Clergymen	2
" Mechanics	25	" Lawyers	5
" Manufacturers	11	" U. S. Officer	1
" Clerks	15	" Banker	1
" Physicians	7	" Engineer	1
" Farmers	8	" Stage Proprietors	2
" Ladies	5	" Other occupations	15
	107		26
Total *new* Policies in February,			133

ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. M17 4t

BOARD IN THE COUNTRY.—A Gentleman wishes board for himself, wife, and child in the country; near the Rail Road of the Harlem and New Haven line, or at some point easy of access to the city two or three times a day, in a private family. A *church* family preferred. Terms must be very moderate.
Address Y. T. at this office. March 17—tf

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burrit's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts.
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
Pinney's First Book in French, 1 vol. 18mo., 50 cts.
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